

CORPUS CULTUS IOVIS SABAZII
(CCIS), II

THE OTHER MONUMENTS
AND
LITERARY EVIDENCE

ÉTUDES PRÉLIMINAIRES AUX RELIGIONS ORIENTALES DANS L'EMPIRE ROMAIN

PUBLIÉES PAR

M. J. VERMASEREN

TOME CENTIÈME

**CORPUS CULTUS IOVIS SABAZII
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E. N. LANE

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LEIDEN
E. J. BRILL
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WITH A FRONTISPIECE, ONE FIGURE, 40 PLATES AND A MAP



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PREFACE

In the present monograph I endeavor to present the epigraphical evidence for the cult of Sabazius, together with related monuments, as well as the literary testimonia.

Although it would be entirely possible on the basis of the material presented here to draw numerous conclusions concerning the cult, I have deliberately refrained from doing so, as the presentation of all the evidence, including the hands, is a necessary preliminary for the construction of a complete and sound picture of this religion. A third volume, containing a description of the cult based on the totality of the evidence, is thus also forseen.

The collection of the evidence has been arduous for a variety of reasons. The literary sources, although to a great extent repetitious, uninformative, and obsessed with the ostensible connection between Sabazius and Dionysus, pose the fewest problems. By and large the readings are undisputed, and I have therefore considered it superfluous to indicate in most cases what edition I have used. The epigraphical material, on the other hand, is scattered and in many cases difficult of access. I have collected photographs of the inscriptions, etc., to the greatest extent possible, although in certain cases my quest for illustrative material has remained frustrated.

It is hard to know whom all to thank. The Research Council of the University of Missouri-Columbia gave me travel funds, and the National Endowment for the Humanities a Summer Stipend for 1979, before I went abroad to start collecting material on the spot. The Research Council also generously provided a subvention, without which publication of this volume would have been impossible. The directors and personnel of the following museums and institutions have been most helpful: Deutsches Archäologisches Institut, Abteilung Istanbul; Staatliche Museen zu Berlin (-Ost), Antiken-Sammlung; Kleinasiatische Kommission, Österreichische Akademie der Wissenschaften; Musée National du Louvre; Epigraphiko Mouseio, Athens; Archaeological museums of Thera, Argos, and Epidaurus; Ostia excavations; Musei Capitolini and Museo Nazionale delle Terme, Rome; British Museum, London. Thanks also go to Margarita Tacheva-Hitova, I. I. Russu and C. Petolescu, and Nehad Cambi for help with the Bulgarian, Romanian, and Yugoslav material, respectively. I have many people to thank for help with the photographs, but should single out Michales Chrysinas of Marousi, Greece, for especial mention. Thanks for typing the manuscript to our departmental secretary in Columbia, Ann Wright.

BIBLIOGRAPHY OF WORKS CITED BY ABBREVIATION OR SHORT TITLE

<i>ABSA</i>	Annual of the British School at Athens, London 1894- .
<i>AEM</i>	Archäologisch-Epigraphische Mitteilungen aus Österreich-Ungarn, Vienna 1877-97.
<i>AJA</i>	American Journal of Archaeology, Princeton etc. 1885- .
<i>AM</i>	Deutsches Archäologisches Institut, Athenische Abteilung, Mitteilungen, Stuttgart etc. 1876- .
<i>Annali</i>	Deutsches Archäologisches Institut, Annali, Rome etc. 1829-85.
<i>Arch. Eph.</i>	Archaiologike Ephemeris, Athens 1837- .
<i>BCH</i>	Bulletin de Correspondance Hellénique, Paris 1877- .
<i>BIAB</i>	Bulletin de l'institut archéologique Bulgare, Sofia 1921- .
Blinkenberg	C. Blinkenberg, <i>Archäologische Studien</i> , Copenhagen 1904.
Brambach, <i>CIRh</i>	W. Brambach, <i>Corpus Inscriptionum Rhenanarum</i> , Eberfeld 1867.
<i>BSAB</i>	Bulletin de la société archéologique Bulgare, Sofia 1910-20.
<i>Bull. Ep.</i>	Bulletin Epigraphique, published in Revue des Etudes Grecques, 1929- .
<i>Bulletino</i>	Deutsches Archäologisches Institut, Bulletino, Rome etc. 1829-85.
<i>Bull. Comun.</i>	Bulletino Archeologico Comunale di Roma, Rome 1872- .
Buresch, <i>Aus Lydien</i>	K. Buresch, <i>Aus Lydien</i> , Leipzig 1898.
<i>CIG</i>	Corpus Inscriptionum Graecarum, Berlin 1828-77.
<i>CIL</i>	Corpus Inscriptionum Latinarum, Berlin 1862- .
Cook, <i>Zeus</i>	A. B. Cook, <i>Zeus, a Study in Ancient Religion</i> , Cambridge 1914-40.
<i>CRAI</i>	Académie des Inscriptions et Belles Lettres, Comptes Rendus, Paris 1857- .
Cumont, <i>Textes et Monuments</i>	F. Cumont, <i>Textes et Monuments figurés relatifs aux Mystères de Mithra</i> I-II, Brussels 1896-1898.
Dessau, <i>ILS</i>	H. Dessau, <i>Inscriptiones Latinae Selectae</i> , third edition, Berlin 1962.
Dittenberger, <i>OGIS</i>	W. Dittenberger, <i>Orientis Graeci Inscriptiones Selectae</i> , Leipzig 1903-05.
Herrmann, <i>Ergebnisse</i>	P. Herrmann, <i>Ergebnisse einer Reise in Nordostlydien</i> , Akademie der Wissenschaften in Wien, Phil.-Hist. Klasse, Denkschriften 80, 1962.
<i>IG</i>	Inscriptiones Graecae, Berlin 1873- .
<i>IGR</i>	R. Cagnat, <i>Inscriptiones Graecae ad Res Romanas Pertinentes</i> , Paris 1901-27.
<i>JHS</i>	Journal of Hellenic Studies, London 1880- .
Kalinka, <i>Antike Denkmäler</i>	E. Kalinka, <i>Antike Denkmäler in Bulgarien</i> , Akademie der Wissenschaften in Wien, Balkankommission, Antiquarische Abteilung, Schriften 4, 1906.
Kazarow, <i>Beitrag</i>	G. Kazarow, <i>Beitrag zur antiken Geschichte von Sofia</i> , Sofia 1910.
Keil and von Premerstein, <i>Zweite Reise</i>	J. Keil and A. von Premerstein, <i>Bericht über eine zweite Reise in Lydien</i> , Akademie der Wissenschaften in Wien, Phil.-Hist. Klasse, Denkschriften 54 ii, 1911.
Michel, <i>Recueil</i>	C. Michel, <i>Recueil d'inscriptions grecques</i> , Paris 1897-1900.
Mihailov, <i>IGBulg</i>	G. Mihailov, <i>Inscriptiones Graecae in Bulgaria Repertae</i> , Sofia 1956-66.
<i>Mouseion kai Bibliothekē tes Evangelikes Scholes</i>	<i>Mouseion kai Bibliothekē tes Evangelikes Scholes</i> , Smyrna 1873-86.

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- Öster. Jahreshefte Österreichisches Archäologisches Institut, *Jahreshefte*, Vienna 1898- .
- Poxy The Oxyrrhynchus Papyri, London 1898- .
- RA Revue Archéologique, Paris 1844- .
- Ramsay, *Cities and Bishoprics* W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, Oxford 1895-97.
- RE Pauly-Wissowa, Real-Encyclopädie der classischen Altertumswissenschaft, Stuttgart etc. 1894- .
- Sbornik Bulgarska akademiia na naukite, *Sbornik zu narodni umotvoreniia i narodopis*, Sofia 1889- .
- Steinleitner, *Die Beicht* F. S. Steinleitner, *Die Beicht im Zusammenhange mit der sakralen Rechtspflege in der Antike*, Diss. Munich 1913.
- Sterrett, *Epigraphical Journey* J. R. S. Sterret, *An Epigraphical Journey in Asia Minor*, Papers of the American School of Classical Studies at Athens 2, Boston 1888.
- TAM Tituli Asiae Minoris, Vienna 1901- .
- Tacheva-Hitova Margarita Tacheva-Hitova, "Wesenzüge des Sabazioskultes in Moesia Inferior und Thracia," in *Hommages à Maarten J. Vermaseren* 3, Etudes préliminaires aux religions orientales dans l'empire romain 68, Leiden 1978, pp. 1217-30.
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- Vermaseren, *CIMRM* M. J. Vermaseren, *Corpus Inscriptionum et Monumentorum Religionis Mithriacae* I-II, The Hague 1956-1960.
- Vidman, *SIRIS* L. Vidman, *Sylloge Inscriptionum Religionis Isiaca et Sarapiacae*, Religionsgeschichtliche Versuche und Vorarbeiten 28, Berlin 1969.
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- Ziebarth, *Vereinswesen* E.G.L. Ziebarth, *Das griechische Vereinswesen*, Leipzig 1896.
- ZPE Zeitschrift für Papyrologie und Epigraphik, Bonn 1967- .

For the complete bibliography, see M. J. Vermaseren, *De onderlinge betrekkingen tussen Mithras-Sabazius-Cybele* in *Academiae Analecta* 46, Brussels 1984, 27-42.

INSCRIBED MONUMENTS,
EXCLUDING INSCRIBED HANDS

THRACIA

Serdica: Sofia

1. A quadrangular altar of limestone, found in October, 1889, in the course of excavating a foundation for the house of Kosta Makedonec in Lom Street, Sofia. Now Sofia Museum, inv. no. 702.

Dimensions: height 0.60; width 0.57; thickness 0.52 to 0.70; letters 0.035 to 0.045.

AEM 14, 1891, p. 150 no. 25; Kalinka, *Antike Denkmäler*, col. 166 no. 185; Dobrusky, *Sbornik* 2, 1890, p. 4f. no. 2; Kazarow, *Beitrag*, p. 80 no. 20; Mihailov, *IG Bulg* IV, 1927; Tacheva-Hitova, no. 7; Tacheva-Hitova, *Eastern Cults*, no. III 8.

Inscription: [Ἀγαθῇ Τύχῃ]
 κυρίῳ Σαβαζ[ί]ῳ
 Ἀθυπαρηνῶ
 Αὐρ. Διζᾶς Λουκίου
5 ἱερεὺς ἀνέστησεν
 ἐκξ εὐχῆς τὸν ναόν.

Buhovo, in area of ancient **Serdica**

2. A limestone altar, known since before 1901, now in Sofia Museum, inv. no. 2870.

Dimensions: height 1.00; width 0.57; thickness 0.54; letters 0.030 to 0.035.

Dobrusky, *Sbornik* 18, 1901, p. 782-3 no. 93; *IGR* I, no. 679; Weinreich, *AM* 37, 1912, p. 17 no. 78; Kazarow, *Beitrag*, p. 88 no. 70; Mihailov, *IG Bulg* IV, 1985; Tacheva-Hitova, no. 8; Tacheva-Hitova, *Eastern Cults*, no. III 9.

Inscription: Ἀγαθῇ Τύχῃ
 ἐπηκόῳ θεῶ
 Σεβαζίῳ Μητρι-
 κῶ Αὐρ. Ἀστικὸς
 Φειλίου βοηθὸς
5 κορνικουλαρί[ων]
 εὐξάμενος ἀνέστησ(εν)
 εὐτυχῶς.

Mramor, in area of ancient **Serdica**

3. A limestone altar, broken on top and on right, known since before 1910. Now Sofia Museum, inv. no. 2958.

Dimensions: height 0.90; width 0.35; thickness 0.39.

Kazarow, *Beitrag*, p. 89 no. 72; Mihailov, *IG Bulg IV*, 2015; Tacheva-Hitova, no. 9; Tacheva-Hitova, *Eastern Cults*, no. III 10.

Inscription: Διὶ Σεβάζειωι ὁ ἱερε[ὺς....]
 Μόκας Δίξου ΤΩΝΕΚ[.....]
 κατεσκεύασεν καὶ ΔΟ[....]
 ΜΑΙ ΩΝΙΩΙΑΑ
 vacat
 5 [.....]αλος ἐποίει
 [Μ]ο[υ]χαλᾶς Οἰμήδου
 leaf ΝΙΕΙ leaf
 [.....]Τάρσας Ῥοίμου
 [.....]κενθου Μόκα

Maslovo, in area of ancient **Serdica**

4. A limestone altar, broken down the middle into two pieces. Found before 1961 on the left bank of the river Blato, 25 to 30 meters to the right of the bridge at the town market-place. Now Sofia Museum, inv. no. 8113.

Dimensions: height 1.13; width 0.57; thickness 0.57; letters 0.030 to 0.035.

T. Ivanov, *Arkheologija* 3, 1961, fasc. 4, p. 40-43 and fig. 1-2; Mihailov, *IG Bulg IV*, 2023; Tacheva-Hitova, no. 10; Tacheva-Hitova, *Eastern Cults*, no. III 11.

Inscription: Σεβάζειω ἐπηκόω
 Π(όπλιος) Αἰλ(ιος) Ἰουλιανὸς
 στρατευσάμενος ἐν
 πρετωρίῳ θεοῦ Μ(άρκου) Αὐρ(ηλίου)
 5 Ἀντωνίνου Σεύηρου
 ἐκ τῶν εἰδίων κατε-
 σκεύασεν τὸ ἔργον ὑ-
 πὲρ ἑαυτοῦ καὶ τῶν ἀ-
 δελφῶν Αἰ(λίων) Μάρκου
 10 καὶ Ἡρακλίδου.

Julianus was pretorian between 198 and 217.

Dragoman, in area of ancient **Serdica**

5. A plaque first seen before 1886 by a Serbian officer at the entrance of

the church of St. Peter on the hill called Dragomanski-Tepnik. Now in Sofia Museum, inv. no. 1231.

Dimensions: height 0.175; width 0.29 at top, 0.49 at bottom; letters 0.02.

A von Domaszewski, *AEM* 10, 1886, p. 239 no. 3; Kalinka, *Antike Denkmäler*, col. 165 no. 184; Kazarow, *Beitrag*, p. 89 no. 71; *IGR* I, 678; Mihailov, *IG Bulg* IV, 2034; Tacheva-Hitova, no. 11; Tacheva-Hitova, *Eastern Cults*, no. III 12.

Inscription: Ἀγαθῆι Τύ(χηι) Αὐρ. Μεστρία[νός]
στρατ(ιώτης) λεγ(ιῶνος) β' Πα[ρθηκῆς]
κυρίῳ Σαβαζίῳ ἐ[κ]
προνοίας εὐχαρισ[τή-]
5 ριον ἔστησεν.

After 197 A.D.

Pirot, in the territory of **Serdica**
(now on Yugoslav side of frontier)

6. An altar of limestone, first seen by A. von Domaszewski before 1886. Apparently never taken to a museum.

Dimensions: height 0.81; width 0.60; thickness 0.40.

AEM 10, 1886, p. 258 no. 2; Sofija Kojić, *Starinar* (N.S.) 15-16, 1964-1965, pp. 183-186; Tacheva-Hitova, pp. 1218-19, with doubts as to correctness of restoration.

Inscription: Ἀγαθῇ [Τύ]χ[ῃ]
θεῶ ἐπηκόῳ ὑψίστῳ
εὐχὴν ἀνέστησαν
τὸ κοινὸν ἐκ τῶν ἱ-
5 δίων διὰ ἱερέως
Ἑρμογένους καὶ προ-
στάτου Αὐγουστιανοῦ
Ἀχιλλεύς, Αὐρῆλις, Δῖο(ς), Ἀλέ-
ξανδρος, Μόκας, Μο[χι]ανός,
10 Δομῆτις, Σοφεῖνος, Παυ-
λεῖνος, Πόρος, Ἀπολινά-
ρις, Μοκιανός, [Σ]ῆλος
καὶ Ἀλέξανδρος Ἀσχ-
ληκιάδου, θιά[σος] Σεβαζί-
15 ανός ΘΗ....ΤΟΥΤΑΣ

Taurisana?: Tavalicevo

7. An altar of course stone, found at a place called Grobo in the village of Tavalicevo before 1906. Subsequently taken to the Sofia Museum, where it was given the inv. no. 3398, but later lost.

Dimensions: height 0.80; length 0.60; thickness 0.40.

Mihailov, *IG Bulg* IV, 2196, with references to earlier bibliography, all inaccessible to me; Tacheva-Hitova, no. 4; Tacheva-Hitova, *Eastern Cults*, no. III 15.

Inscription: Κυρίῳ Σεβαζ[ίῳ]
ἐπηκ[ό]ῳ Μᾶρ(κ)[ος]
Μου[χα]κέρζ[ου]
[κ]αὶ ΟΥ...
5 .ΕΟΘΙ καὶ Μ[ᾶρ-]
κο(ς) Βελίου [εὐξά-]
[μ]ενοι τὸ[ν βωμὸν]
[ἀνέθηκαν.]

Pautalia: Kyustendil

8. A fragment of marble, preserved only on the right, known since 1952. It was transported to the Kyustendil Museum, and subsequently lost.

Dimensions: height 0.88; width 0.375; letters 0.030 to 0.038.

V. Beseliev, *Epigrafski Prinosi* (1952), p. 64-5; Mihailov, *IG Bulg* IV, 2103; Tacheva-Hitova, no. 13; Tacheva-Hitova, *Eastern Cults*, no. III. 14.

Inscription: Ἀγαθῇ Τύχῃ
(Δι) Σεβαζίῳ
IN..Σ..BE
. KTAΛIN
5 ...ΤΥΟΕΠΙ
...ΝΕΟΣ
...ΕΟΣ

9. An altar of syenite stone, with acroteria, found before 1919 on the hill called Hisarlaka, now housed in a hotel on the same hill.

Dimensions: height 0.80; width 0.50; thickness 0.50; letters 0.03 to 0.04.

J. Ivanov, *BSAB* 7, 1919-20, p. 83 no. 3 and fig. 53; *SEG* I, 302; Mihailov, *IG Bulg* IV, 2076, with additional bibliography; Tacheva-Hitova, no. 12; Tacheva-Hitova, *Eastern Cults*, no. III 13.

Inscription: Ἀγαθῇ Τύχῃ
Δι Σεβαζίῳ
Χρῆστος Ζωίλου.

Kespetli (Karanovo), apparently
transported from **Augusta Traiana (Beroea)**: Stara Zagora

10. Two joining fragments of marble, now in Sofia Museum, inv. no. 395 and 396. First seen by Dobrusky before 1895.

Dimensions: a) height 0.45; length 0.70; thickness 0.26. b) height 0.40; length 0.65; thickness 0.28.

V. Dobrusky, *AEM*, 18, 1895, p. 119 no. 36; *Sbornik* 12, 1895, p. 334 no. 25; *IGR* I, 744; Mihailov, *IG Bulg* III ii, 1588; Tacheva-Hitova, no. 19; Tacheva-Hitova, *Eastern Cults*, no. III 21.

Inscription: Ἀγαθῇ Τύχῃ
ἐπὶ αὐτοκράτορος Λ. Σεπτιμίου Σεουήρου [Σεβαστοῦ καὶ Μ. Αὐρ.
Ἀντω-]
νίνου Καίσαρος ὑπάτων Διὶ Σεβαζίῳ Ἄρσε[λινῶ τὸν ναόν]
κατασκευασθέντα ἐπὶ βασιλέως Θρ[ακῶν καὶ ὑ-]
5 πὸ τοῦ μακροῦ χρ[όνο]ν διαφραρέντ[α.....]

202 A.D., but recording restoration of earlier temple.

Javorovo, in area
of **Augusta Traiana (Beroea)**

11. A fragmentary tablet of marble, known since 1965, now in Stara Zagora Museum.

Dimensions: height 0.45; length 0.94; thickness 0.34; letters 0.035 to 0.038.

Buyukliev, *Arkheologija* 7, 1965, fasc. 2, p. 50-51 and fig. 1; Tacheva-Hitova, no. 18; Tacheva-Hitova, *Eastern Cults*, no. III 20; G. Mihailov, *Epigraphica* 37, 1975, p. 50-51.

Inscription: Τὸ ἐϛ Διὶ Σεβαζίῳ θεῷ προγονικῶι
Τίτος Φλαούιος Σκέλου υἱὸς Κυρεῖνα Δί-
νις ἱερεὺς ἀπὸ προγόνων διὰ βίου καὶ
5 ἀρχιερεὺς τοῦ κοινοῦ τῆς ἐπαρχείας
τὸν βωμὸν ἐκ τῶν ἰδίων κατεσκεύασεν.

The editor wishes to date this inscription to the reign of Vespasian, something which would make it the second-earliest of Zeus-Sabazius identification (after no. 27, below), but Mihailov points out that the letter-forms allow a date as late as the Antonine period.

Sportela: Rila

12. A plaque of syenite, known since ca. 1926. Seen first in the house of Peter Zlatanov, where the right part is still preserved, but supposed to have been brought from a chapel of St. George, on hill to west of town.

Dimensions: height 0.64; length 1.65; thickness 0.32; letters 0.04 to 0.05. The preserved portion has a length of 0.91.

Velkov, *BIAB* 4, 1926-27, p. 319; Mihailov, *IG Bulg* IV, 2233; Tacheva-Hitova, no. 15; Tacheva-Hitova, *Eastern Cults*, no. III 16.

Inscription: Ἀγαθῇ Τύχῃ
 Κυρίῳ Σαβαζίῳ κληρονόμοι Πεισεΐσου Αἰσυ-
 μώους καὶ ἀδελφῶν αὐτοῦ Σπορτηληνοὶ ἐποί-
 ησαν ἐκ τῶν ἐκείνου δι' ἐπιμελητῶν Βεΐθυος
 5 Μουκατράλεος καὶ Λούππου Πι[εισ]εΐσου καὶ Μάρ-
 κου καὶ Λουκίου.

MOESIA SUPERIOR

Timacum Minus: Ravna

13. A limestone altar, apparently discovered subsequent to 1941, and taken to the museum of Niš, where it could not be found in 1966. Possibly destroyed in 1944 bombardment.

Dimensions: height 1.10; width 0.45; thickness 0.45.

N. Vulić, *Spomenik Srpske akademije nauka* 98, 1941-8, p. 82 no. 173; L. Zotović *Les Cultes orientaux sur le territoire de la Mésie Supérieure*, EPRO 7, Leiden 1966, p. 104-5, no. 50.

Inscription: Pro salute imp(eratoris)
 Flaviu[s] Cleme[s]
 Saba[zi]o pate -
 rno v(otum) l(ibens) posu-
 5 i[t M. Ant]o[nio]
 G[o]rdiano
 Aug. [et]
 [P]omp(eiano) [c]oss.

241 A.D.

MOESIA INFERIOR

Municipium Montanensium; Kutlovica (Mikhailovgrad)

14. A limestone altar, now lost.

Dimensions: height 1.07; width 0.42; thickness 0.28.

Domaszewski, *CIL* III, 7448; L. Vidman, *SIRIS* 701 (both with attribution to Sarapis); Dobrusky, *Sbornik* 16-17, 1900, p. 79 (correcting the reading); Tacheva-Hitova, no. 1; Tacheva-Hitova, *Eastern Cults*, no. III 1.

Inscription: Numini Sabazio Cessicius
 [.....Iu]lianus ex vo-
 to posuit.

Pavlikeni, in area of **Nicopolis ad Istrum**

15. A limestone base, first seen by H. and K. Skorpil before 1892 on the farm of Atanas Slavchev. Now in Pavlikeni public garden.

Dimensions: height ca. 1.00; width 0.44; thickness 0.41.

AEM 15, 1892, p. 210 no. 84; *CIL* III, 12429; G. Seure, *RA* 1908 II, p. 43 no. 43; Tacheva-Hitova no. 4; Tacheva-Hitova, *Eastern Cults*, no. III 5.

Inscription: Iov[i]
Saba-
dio
et Mercur[i]o
5 M. S[e]rvili-
us Verecun-
dus pro se et] suos
votum posuit
[l(ibens)] m(erito).

Nicopolis ad Istrum: Nikyup

16. An altar, first seen by A. von Domaszewski before 1886, still built into a wall belonging to A. G. Popov.

Dimensions: height 0.50; width 0.38; letters 0.045 in first line, 0.030 to 0.035 elsewhere.

Domaszewski, *AEM* 10, 1886, p. 241 no. 6; G. Seure, *RA* 1908 II, p. 44 no. 45; Mihailov, *IG Bulg* II, 678, with further bibliographical references; Tacheva-Hitova, no. 3; Tacheva-Hitova, *Eastern Cults*, no. III 4.

Inscription: [Θεᾶς] Ἰδεῖας μεγάλης
[καὶ τοῦ Διὸς Ἡλίου μεγάλῳ]
[κυρίου Σεβαστοῦ Ἀρσίου]
[λήνῳ Φλ. Ἀσιανός]
5 [.....]οῦ βουλ(ευτής) ὑπ[ὲρ τῆς]
[ἐαυτοῦ σωτηρίας τῶ]
[εὐχαριστήριον]
[ἀνέστησεν.]

17. An altar of limestone, see first by Dobrusky before 1900. Now in Sofia Museum, inv. no. 2258.

Dimensions: height 1.00; width 0.48; thickness 0.46; depression in top 0.20 depth, 0.20 diameter; channel for libations, 0.035 length.

Dobrusky, *Sbornik* 16-17, 1900, p. 79; G. Seure, *RA* 1908 II, p. 43-4 no. 44; Weinreich, *AM* 37, 1912, p. 18, no. 79; Mihailov, *IG Bulg* II, 677, with further bibliographical references; Tacheva-Hitova, no. 2; Tacheva-Hitova, *Eastern Cults*, no. III 3.

Inscription: Ἀγαθῇ Τύχῃ
 Μουκάξενις Αὐλοῦ-
 κένθου θεῶ ἐπη-
 κόῳ Σαβαζίῳ Ἄρ-
 5 σιληνῶ ὑπὲρ ἑαυτοῦ.

Turgovishte (Vishovgrad), in area of **Nicopolis ad Istrum**

18. A limestone altar, of which only the top part is preserved, known since before 1907. Now in the Sofia Museum, inv. no. 3913.

Dimensions unavailable.

Dobrusky, *Sbornik* 22-23, 1907, p. 172 no. 210 (*non vidī*); *Année Epigraphique* 1908, no. 141; Tacheva-Hitova no. 5; Tacheva-Hitova, *Eastern Cults*, no. III 6.

Inscription: Iovi Sabadio
 et Mercurio
 M. E(nnius?) Celerinus
 pro se et suis
 5 v(otum) s(olvit).

DACIA SUPERIOR

Potaissa: Turda

19. A fragmentary altar of limestone conglomerate, found in 1948 at no. 3 Traian St., in the course of demolishing a house damaged in a 1944 bombardment. The stone was probably brought to the house as building material in the 19th century. It is now in the Turda museum.

Dimensions: height 0.37; width 0.25; thickness 0.18; letters 0.03.

I. I. Russu, *Din activitatea muzeelor noastre I*, Cluj 1955, p. 102 f.; M. Macrea, *Dacia* (N.S.) 3, 1959, p. 327; *Année Epigraphique* 1956, no. 267; *Apulum* 4, 1961, p. 87.

Inscription: Iovi S-
 abazi-
 o [A]ur.
 [Marcel-]
 5 [lin]us
 traces of letters

Apulum: Alba Iulia

20. A votive plaque of limestone, preserved only on right. It was discovered by chance in 1912, and now is in the Alba Iulia Museum, inv. no. 159/1/.

Dimensions: height 0.40; width 0.34; thickness 0.058, height of field 0.25; letters 0.028 to 0.033.

M. Macrea, *Dacia* (N.S.) 3, 1959, pp. 325-7; *Apulum* 4, 1961, p. 65.

Inscription: [Iovi S]abasio
[pro sal. I]mp. Caes.
[M. Aur. Ant]onini pii fel(icis)
[Aug. et Iuliae] Aug(ustae) matris
5 [Aug. a deo i]ussus fecit
[L. Aurel. M]arcianus
[aedil]icius.

Reign of Caracalla, 211-218 A.D.

PROVINCIAE ASIAE MINORIS

Karamanlı Camii, in ancient **Bithynia**

21. A basis, previously adorned with a relief, built into the wall of a mosque. It was first seen by F. K. Dörner before 1941, in a cemetery S. W. of Işakcılar.

Dimensions: height 1.14; width 0.45 at the top, 0.42 at the inscription field, and 0.565 at the bottom; letters 0.03 in line 1, 0.027 elsewhere.

F. K. Dörner, *Inschriften und Denkmäler aus Bithynien*, *Istanbuler Forschungen* 14, Berlin 1941, p. 62 no. 35 and Pl. 22.

Inscription: Διὶ Σαβαζίῳ
Διόδωρος Διοδώρου
τοῦ Διοδώρου κα-
τὰ εὐχὴν ἀνέθηκεν
5 ἔτους γ' Ἀδριανοῦ Καίσα-
ρος Πριετῆρος δ'.

27 May, 119 A.D.

Işakcılar (Sakcılar), in ancient **Bithynia**

22. A basis of limestone, reused as a column base, inscribed on all sides and now built into the railing on the way up to the mosque. Apparently there were once reliefs under the inscriptions. It was first seen by F. K. Dörner before 1941.

Dimensions: height 0.51; width 0.38; thickness 0.40; letters 0.030 to 0.035.

F. K. Dörner, *op. cit.*, p. 62 no. 34 and Pl. 21.

Inscription: Σεῖος Ζαρδοήλου

Δὶ Σαβαζίῳ κατ' ὁ-
 νίρου ἐπιταγὴν
 ἐποίησε
 5 οἰκῶν ἐν φυ-
 λῇ Πετροζέ-
 τοις
 ἔτους δευτέρου
 Νέρουα Τρα-
 10 εἰανοῦ Κέσα-
 ρος
 Τειμοκράτης
 Μοχάζιος ἐποί-
 ησε.

99 A.D.

Dacibyzia: Gebseh, near Nicomedeia

23. A marble altar, in front of local mosque in 1976. It was first seen by Belsen in 1762, and most recently by S. Şahin and E. Schwertheim in 1976. The reading has been considerably disputed over the years, but that of Şahin and Schwertheim is followed here.

Dimensions: height undeterminable, as part is buried; width 0.65; thickness 0.55; letters 0.035.

CIG, 3791; Henzen, *Bulletino*, 1848; p. 82-83; Keil, *Philologus* 7, 1852, p. 201; Koerte, *AM* 24, 1899, p. 425 no. 21; Siderides, *Hellenikos Philologikos Syllogos en Konstantinoupolei* 27, 1895-99, p. 284 no. 5; Dörner, *op. cit.*, p. 40f. and *RE*, 18 ii, cols. 679 and 2588; Robert, *Hellenica* 7, 1949, p. 45 f. and 10, 1955, Pl. VI, 3; Şahin and Schwertheim, *ZPE* 24, 1977, p. 260f.; *TAM* IV i, no. 79.

Inscription: Ἀγαθῇ Τύχῃ
 Θεῷ Σαβαζίῳ Παγισα-
 ρανῶ τὸν βωμὸν ἀνέ-
 στησα Μάξιμος Μου-
 5 χιανοῦ εὐχαριστήριον
 ἔτους θ' Σεουήρου καὶ
 Ἀντωνίνου Σεβαστῶν.

206 A.D.

After I finished the manuscript, the following further discussion of this inscription came to my attention. In *BCH* 102, 1978, p. 432-437, Louis Robert again passes in review the various readings which have been made of this document, and publishes new photographs. He concludes that the correct reading should be Πατισαρανῶ. The matter is again reviewed in *SEG* 27 (1977),

no. 825, with refusal to judge between the reading of Şahin-Schwertheim and that of Robert. As Robert remarks, it does not make much difference in the present state of our knowledge, as the epithet is of unknown origin and unattested elsewhere.

See also now, *Die Inschriften von Kalchedon*, Inschriften griechischer Städte aus Kleinasien 20, Bonn 1980, no. 103.

Syllanta (?): Keskin, near Gölpazarı, Turkey

24. An altar of limestone, built into the village fountain. It is said to have come from a spot called Türbe Deresi, about 2 km. N.E. of the village.

Dimensions: height 0.77; width 0.35; letters 0.03.

S. Sahin, *Katalog der antiken Inschriften des Museums von Iznik (Nikaia)* II, i, Inschriften griechischer Städte aus Kleinasien 10, i, Bonn 1981, no. 1127.

Inscription: Διὶ Σαουαζίῳ
 καὶ δῆμῳ Συλλαν-
 τηνῶν
 ἔτους ς´ Ἀδρι-
 5 ανοῦ Καίσαρ-
 ος Σεβαστοῦ.

122-3 A.D.

Blaudos?: Balat?

25. A stele showing an incense-offering to Zeus-Sabazius. On the left, Zeus-Sabazius is seated on a throne and holds a spear and a patera. In the middle, there is an altar, and behind it a snake wraps itself around a tree. On the right, there is one male and one female worshipper; the man appears to be putting incense on the altar. The inscription is under the relief. The stone was first seen by Conze in 1857 on Imbros. It was said to be from Balat, between Prusa and Pergamum. It now appears to be lost.

Dimensions: height 0.25; width 0.18.

Conze, *Reise auf den Inseln des thrakischen Meeres*, p. 98 f and Pl. 17 no. 7; Keil, *Philologus* Suppl. 2, 1893, p. 606; Cook, *Zeus*, 2 i, p. 183.

Inscription: Μένανδρος Ἀθηνόδω-
 ρου Διὶ Σααζίῳ
 εὐχάν.

Pergamum: Bergama

26. A small marble column with profiled base, a dowel-hole for a votive gift at the top. It was found in the excavations of 1906 in front of the Auditorium, and is now in the Pergamum excavation-house.

Dimensions: height 0.12; height of letters 0.012 to 0.013; interlineation 0.001.

P. Jacobsthal, *AM* 33, 1908, p. 402 f. no. 29. Discussion in E. Ohlmutz, *Die Kulte und Heilgtümer der Götter in Pergamon*, Darmstadt 1968, p. 269-272, concerning this and the following inscription.

Inscription: Σαβαζίω
 [Φ]ιλωτέρα Ἀμυνίου
 κατ' ἐπιταγήν.

27. A stele of white marble, mutilated above and broken in two parts. The parts were found in the North Portico of the Temple of Athena in December 1880 and May 1883, respectively. It is now housed in the Staatliche Museen of East Berlin, Antikensammlung, inv. no. 248.

Dimensions: width at top 0.440, at bottom 0.485; thickness 0.085; letters 0.008; height incomplete.

Conze, *Berlin Akademie Monatsberichte*, 1881, p. 869 and Pl. IV; M. Fränkel, *Altertümer von Pergamon*, 8 i, p. 164 no. 248 and Addenda, 8 ii, p. 510; Michel, *Recueil*, p. 59 no. 46; Dittenberger, *OGIS*, p. 509 no. 331; Welles, *Royal Correspondence*, nos. 65-66.

Inscription (only relevant portion given):

- 45 Βασιλεὺς Ἀτταλος Περγαμηνῶν τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν· ἐπεὶ βασ[ι]-
 λισσα Στρατονίκη ἡ μήτηρ μου εὐσεβεστάτη μὲν γενομένη πασῶν, φιλ[ο]-
 στοργοτάτη δὲ διαφερόντως πρὸς τε τὸν πατέρα μου καὶ πρὸς ἐμέ,
 πρὸς ἅπαντας μὲν τοὺς θεοὺς εὐσεβῶς προσηνέχθη, μάλιστα δὲ
 πρὸς τὸν Δία τὸν Σαβάζιον, πατροπαράδοτον αὐτὸν κομίσασα εἰς
 50 τὴν πατρίδα ἡμῶν, ὃν καὶ ἐμὲ πολλαῖς πράξεσι καὶ ἐμὲ πολλοῖς κινδύ-
 νοις παραστάτην καὶ βοηθὸν ἡμῖν γενόμενον ἐκρίναμεν διὰ τὰς ἐξ αὐτοῦ
 γενομένας ἐπιφανείας συγκαθιερωσαὶ τῇ Νικηφόρῳ Ἀθηνᾷ, νομίσαν-
 τες τοῦτον αὐτῷ ἄξιον καὶ πρέποντα τόπον ὑπάρχειν, διαταξάμε-
 θα δὲ ἀκολούθως τούτοις καὶ περὶ θυσίῳ καὶ πομπῳ καὶ μυστηρίων
 55 τῶν ἐπιτελουμένων πρὸ πόλεως αὐτῷ ἐν τοῖς καθήκουσι καιροῖς καὶ τόποις.
 ἐποήσαμεν δὲ αὐτοῦ καὶ ἱερέα διὰ γένους Ἀθηναίων τὸν ἐμὸν, εὐσεβεῖαι κα[ι]
 καλοκάγαθιαι διαφέροντα καὶ τῇ πρὸς ἡμᾶς πίστει κρίνομεν διὰ ταῦ-
 τα, ὅπως ἂν εἰς τὸν ἅπαντα χρόνον ἀκίνητα καὶ ἀμετάθετα μένηι τὰ τε πρὸς
 τὸν θεὸν τίμια καὶ τὰ πρὸς τὸν Ἀθηναίον φιλόνηρωπα, τὰ γραφέντα ὑφ' ἡμῶν
 60 προστάγματα ἐν τοῖς ἱεροῖς νόμοις φέρεσθαι παρ' ὑμῖν.
 δ', Δίου δ', Λύτος ἐκ Περγάμου.

135-4 B.C.

Teos: Sivrihissar

28. A grave stele of white marble, broken all around. Above, there is an

ornament like a crown. First seen by R. Demangel and A. Laumonier in the fall of 1921, built into a fountain S.E. of city.

Dimensions: height 0.80*; width 0.31; letters 0.03.

BCH 46, 1922, p. 341 no. 30; *SEG*, II, 608.

Inscription: [Ε]ὐβούλα Μηνοφίλου
Ἀθηναία χαῖρε
οἱ Σαβαζίασταί.

* The publication gives 0.08, but this is clearly impossible.

Ephesus: Selcuk

29. A small altar of white marble, with a dowel-hole in the bottom, a shallow depression in the top. The letters are badly scribbled. Found in 1900 in the Austrian excavations in the Harbor Street near the four column-bases, built into a late wall. Copied by Rudolf Heberdey. Now in excavation house, inv. no. 733.

Dimensions: height 0.21; width 0.175; thickness 0.17; letters 0.01 to 0.0125.

J. Keil, *Öster.Jahreshefte* 35, 1940 Beiblatt, col. 108; L. Robert, *Bull. Ep.* 1944, no. 161a; H. Engelmann - D. Knibbe, *Öster.Jahreshefte* 52, 1978-1980, 48 no. 87 [1242]; L. Robert, *Bull. Ep.* 1981, no. 426; *Inschriften von Ephesos* IV, *Inschriften griechischer Städte aus Kleinasien* 14, Bonn 1980, 141-142 no. 1242.

Inscription: Διὶ
Σαβαζίῳ

Sardis: Sart

30. A fragment of a marble slab, found in the course of the American Excavations of 1958. Now preserved in excavation house.

Dimensions: height 0.47; width 0.32; thickness 0.15; letters of first five lines 0.015 to 0.025, of sixth 0.035 to 0.040.

Sherman E. Johnson, *Religions in Antiquity*, *Studies in the History of Religions* 14, 1968, p. 542-550.

Inscription (restorations quite uncertain):

[Μη]νόφιλος Μηνο[φίλου]
[φυλ]ῆς Εὐμενηίδος ἱε[ρεὺς]
[Διὸς] Σαυαζίου ἐν τῷ ν[αῶι]
[φυ]λῆι Εὐμενηίδι τὸν βω[μὸν]
5 Διὶ
[x]αὶ Θεῷ Σ[.....]

Apparently of the reign of Eumenes II, 197-159 B.C.

31. A block of marble, found in late June 1974 reused in a late-Roman bath building. Now preserved in the excavation house.

Dimensions: height 0.455; width 0.585.

L. Robert, *CRAI*, 1975, p. 306-330; Sokolowski, *ZPE* 34, 1979, p. 65f.

Inscription: Ἐτέων τριήκοντα ἑννέα Ἄρτα-
 ξέρξεω βασιλεύοντος, τὸν ἀν-
 δριάντα Δροαφέρνης vac.
 Βαρακέω Λυδίας ὑπαρχος Βαρα-
 5 δατέω Διί. leaf Προστάσει τοῖς
 εἰσπορευομένοις εἰς τὸ ἄδυ-
 τον νεωκόροις θεραπευ-
 ταῖς αὐτοῦ καὶ στεφανοῦσι τὸν θε-
 ὸν μὴ μετέχειν μυστηρίων Σαβα-
 10 ζίου τῶν τὰ ἔνπυρα βασταζόν-
 των καὶ Ἀνγδίστεως καὶ Μᾶς. Προσ-
 τάσσουσι δὲ Δοράτῃ τῷ νεωκόρῳ τού-
 των τῶν μυστηρίων ἀπέχεσθαι.

Apparently a second-century A.D. reinscription of an inscription from the time of Artaxerxes II.

Sandal

32. A low three-stepped block of marble, probably a basis, with the inscription on the front of the top step. First seen before 1880, and apparently again by Buresch before 1898. The dimensions are unknown.

Mouseion kai Bibliotheke, 1880, p. 171 no. tmz'; Buresch, *Aus Lydien*, p. 78; Keil and von Premerstein, *Zweite Reise*, p. 84; *TAM*, V, 1, 594.

Inscription: Κλάδος Μαχάτου ἀπελεύθερος
 ὑπὲρ Μαχάτου τῆς σωτηρίας Διὶ Σα-
 βαζίῳ εὐχὴν.

33. A stele, with an almost completely obliterated representation of the god's holy grove. Seen first before 1880, and apparently again by Keil and von Premerstein at the time of their second journey. The dimensions are unknown.

Mouseion kai Bibliotheke, 1880, p. 164 no. tlb'; Buresch, *Aus Lydien*, p. 111 bottom; Steinleitner, *Die Beicht*, p. 43 no. 14 with listing of preceding bibliography; Reinach, *RA*, 1885 II, p. 107; Ramsay, *JHS* 8, 1887, p. 227 no. 2; Buckler, *ABSA* 21, 1914-16, p. 170; Keil and von Premerstein, *Zweite Reise*, p. 84; *TAM*, V, 1, 592.

Inscription: Ἔτους τκ' μη(νός) Περειτίου ιβ', Αὐρ.
 Στρατόνεικος β', ἐπειδὴ κατὰ

ἄγνοιαν ἐκ τοῦ ἄλσου ἔκοφα
 δένδρα θεῶν Διὸς Σαβαζίου καὶ
 5 Ἀρτέμιδος Ἀνάειτις, κολασ-
 θεὶς εὐξάμενος εὐχαριστή-
 ριον ἀνέστησα.

235-6 A.D.

34. A stele broken on the right, first seen before 1880. The dimensions are unknown.

Mouseion kai Bibliotheke, 1880, p. 164 no. tlg'; Ramsay, *JHS* 10, 1889, p. 225 no. 17; Steinleitner, *Die Beicht*, p. 43-44 no. 15; Keil and von Premerstein, *Zweite Reise*, p. 84; *TAM* V, 1, 593.

Inscription: Ἦτους [...], μη(νὸς) [Αύ-]
 δναίου ιβ', Τρό[φι-]
 μος Νεικία ιε[ρό-]
 δουλος, ἐπιζ[ητή-]
 5 σαντος Διὸς Σ[αβ-]
 αζίου διὰ τὸ κ[ολά-]
 ζεσθε αὐτὸν [ἔγρα-]
 φα καὶ ἀνέσσ[τησα]
 [τήν] στήλην.

Saittae: Ὑῥūmūs

35. A fragment of a stele of bluish marble, preserved only on the left, first seen by Keil and von Premerstein in 1908.

Dimensions: height 0.23; width 0.14; thickness 0.075.

Keil and von Premerstein, *Zweite Reise*, p. 113 no. 218; *TAM*, V, 1, 145.

Inscription: Ἦτους τ[....μη(νὸς)....]
 η' ἁ(πιόντος) Ἐλιαν[ὸς..]
 σιάλου [.....]
 κτος εἰσρ[.....]
 Σαβαζίω [εὐχὴν].

After 300 Sullan Era.

Ayazviran, near Kula

36. The lower part of a stele of white marble, first seen by P. Herrman in 1961.

Dimensions: height 0.24; width 0.28; thickness 0.06; letters 0.018.

Hermann, *Ergebnisse*, p. 50-51 no. 45; Robert, *Bull. Ep.* 1963, no. 228; *TAM*, V, 1, 459.

Inscription: traces of letters
 ἱερόδουλον Τρόφιμ[ον Μη-]
 τρός Ἰπτα καὶ Διὸς Σαβαζίου
 ποιήσας συρῆναι ὑπὸ ἔξου-
 σίας κολασθεὶς ἐς τοὺς ὀφθαλ-
 5 μούς ἀνέστησε τὴν στήλην.

Koloida (Kollyda): Gyölde

37. A pedimental stele, broken at the bottom. In the main field there are two shovel-like objects in relief, and below them the inscription. First seen before 1880, it was seen again by Keil and von Premenstein at the time of their second journey. They interpret the objects as “kleine, bei den Mysterien verwendete Schaufeln oder Lärminstrumente.” The objects are similar to others on some of the votive hands dedicated to Sabazius.

Dimensions: height 0.39; width at top 0.27, at bottom 0.31; thickness (minimum) 0.04.

Museum kai Bibliothekē, 1878-80, p. 169 no. tmb'; Keil and von Premenstein, *Zweite Reise*, p. 96-97 no. 188; *TAM*, V, 1, 352.

Inscription: Μητρὶ Ἰπτα Διὲ Σα
 [βαζίω]

37a. Fragment of marble, broken on all sides. First seen by W. M. Ramsay in Gyölde in 1884.

Dimensions: unknown

TAM, V, 1, 356.

Inscription: Σ]αβαζίω
]ς Ἰουλ[ι-
]υν[

37b. Fragment of marble, broken on all sides. Above the inscription are preserved the forefeet of a horse. First seen by W. M. Ramsay in Gyölde in 1884.

Dimensions: unknown

TAM, V, 1, 357.

Inscription: Σαβα]ζίω Με[
]Ἀθην[

Maionia: Menye

38. A stele with writing in quadrangular field. Over it, a wreath and ribbon. It was first seen by Keil and von Premenstein in 1908.

Dimensions: height 0.63; width at bottom 0.465; thickness 0.09; letters 0.011 to 0.016.

Keil and von Premerstein, *Zweite Reise*, p. 83-85 no. 168; *TAM*, V, 1, 539.

Inscription: Ἡρακλείδης Ἑρμογένου Γενναίου
Διὶ Σαβαζίῳ εὐχ[ή]ν.

The *b* of Sabazius and the name of the grandfather were added after the rest of the inscription.

39. A stele with a representation of a man making a libation at an altar, over which there is a snake. In his left hand the man holds a larger vessel of some kind. The stele has a moulding above and a lug below. It is now in the Manisa Museum, inv. no. 124 5. It has been known since 1961.

Dimensions: height 0.57; width 0.225 to 0.26; thickness 0.075; letters 0.018; interlineation 0.012.

P. Herrmann and K. Z. Polatkan, *Österreichische Akademie der Wissenschaften, Phil.-Hist. Klasse, Anzeiger* 98, 1961, p. 125 no. 14 and Pl. 4; *TAM*, V, 1, 538.

Inscription: Διὶ Σαβαζίῳ
Ἄριοῦς Θεοφ(ί)-
λου Σαρδιανὸς
τόν τε οἶκον καὶ
5 τὸν περικείμε-
νον τῷ οἴκῳ φι-
λὸν τόπον ἀνέ-
θηκεν.

Coloe?: Kula

40. A stele of grey marble, with a relief representing a pair of eyes and a pair of pigeons. It was copied by W. H. Buckler in June 1914, at which time it was in private hands.

Dimensions: height 0.66; width at top 0.32, at bottom 0.42; thickness 0.06.

W. H. Buckler, *ABSA* 21, 1914-16, p. 169 f.; Hermann, *Ergebnisse*, p. 51; *TAM*, V, 1, 264.

Inscription: Διὶ Σαβαζίῳ καὶ Μη-
τρὶ Εἵπτᾳ Διοκλῆς
Τροφίμου, ἐπεὶ ἔπει-
ασα περιστερὰς τῶν
5 θεῶν ἐκολάσθην ἰς
τοὺς ὀφθαλμοὺς καὶ
ἐνέγραφα τὴν ἀρετὴν.

41. A stele commemorating the introduction of Sabazius cult. Only the top part, with the relief, is now preserved. The relief, in two registers, shows top center a man making a libation on a raised altar; to the right three worshippers looking left with their right hands raised and to the left a chariot drawn by two galloping horses, while a person seated in the chariot holds the reins. Above the horses there is an eagle and below them a snake, while behind them there is a figure holding a caduceus, and a crescent near this figure's head. In the lower register, a tree and an altar with offerings are to be seen in the middle, while to the left there are several worshippers facing right, and to the right six worshippers facing left. The stele was first seen by A. Wagener about 1855, and the preserved portion of it is now in the Manisa Museum, inv. no. 105.

Dimensions: present height 0.170; width 0.63; thickness 0.08.

A. Wagener, *Mémoires Couronnées par l'Académie de Belgique* 30, 1861, p. 3 no. 1; Keil and von Premerstein, *Zweite Reise*, p. 84, with listing of preceding bibliography; Cook, *Zeus*, 2 i, p. 284; L. Robert, *Hellenica* 6, 1948, p. 111-3; *TAM*, V, 1, 193.

Inscription: Ἔτους ρπε΄ μη(νὸς) Δαισίου α΄ ἐπὶ στεφανη-
φόρου Γλύκωνος ἡ Κολοηνῶν κατοικία κα-
θιέρωσεν Δία Σαβάζιον, ἐπὶ ἱερέων Ἀπολ-
λωνίου τοῦ Ἰόλλα καὶ Ἀπολλωνίου τοῦ Δαίπ-
5 του Αἰσώπου καὶ Μητρᾶ Ἀσκληπιάδου καὶ
[Ἄρτε]μιδώρου Κλέωνος καὶ Κλέωνος Με-
[..... καὶ Ἀ]πολλωνίου Δίωνος καὶ Ἀ-

101 A.D.

Philadelphia Lydiae: Alaşehir

42. A plaque of marble with a relief representing a standing man who is pouring a liquid from a patera into a crater. Behind the crater there is a tree. Known to Rayet, but not by sight, before 1877, and seen by Keil and von Premerstein at time of second journey.

Dimensions: height 0.595; width at top 0.37, at bottom 0.39; thickness 0.06.

Museion kai Bibliotheke, I, B, p. 120, no. ka; *BCH* 1, 1877, p. 307-9; Buresch, *Aus Lydien*, p. 75; Keil and von Premerstein, *Zweite Reise*, p. 84 no. 2; Cook, *Zeus*, 2 i, p. 285.

Inscription: Διὶ Κορυφαίῳ Δία Σα-
ουάζιον Νεαυλίτην
Πλουτίων Πλουτίωνος
Μαίων εὐχὴν.

Ormeleis: Karamanli

43. A quadrangular basis, broken into three pieces, originally surmounted by a round column. The largest fragment was first seen by Collignon before 1877, and the entire stone by J. R. S. Sterrett in 1884, again by Ramsay in 1886.

BCH 2, 1878, p. 243; Sterrett, *Epigraphical Journey*, p. 53-57 nos. 44-46; Ramsay, *Cities and Bishoprics*, p. 310 no. 127.

Inscription: Ἀγαθῇ Τύχῃ. Ἔτους ρββ',
οἱ μύσται τοῦ Διὸς Σαυαζ[ίου]
ὑπὲρ σωτηρίας αὐτῶν καὶ
τοῦ δήμου Ὀρμηλέων καὶ σω[τ-]
5 ηρίας Ἀννίας Φαυστεινῆς
καὶ Τιβερίου Κλαυδίου ἐ-
πιτρόπου Κριτοβούλου, ἐπὶ
πραγματευτῶν Ἀβασκάν-
του καὶ Ἀνθίνου καὶ Μαρκ-
10 ἐλλίωνος, ἐπὶ μισθωτῶν
[Κλαυδ]ίου Ἀβασκάντου καὶ
[Μήνιδ]ος Νεικάδου Ἡρα-
[κλεί]δου καὶ Νεικάδου δις,
[ἱερα]τεύοντος Κιδραμά-
15 [ντος] δις καὶ Ἑλπίδος τῆς
[γυ]ναικὸς αὐτοῦ, Μῆνις Δι-
[ομ]ήδου, Ὀσαις Ἀττάλου ἱε-
[ρε]ῦς Ἑρμοῦ, Μάρκιος δις Μη-
[ν]ογένου, Ἐνθεος Κρατερο-
20 [υ] Σ]υμάχου ἱερεὺς Διονύσου,
[Μ]ῆνις Ἀττάλου Μουνδίω-
[ν]ος, Ἀτταλος Δημητρίου,
[Μ]ῆνις Ἀτειμήτου, Ἰσπάτα-
[λ]ος Μῆνιδος, Ἐνθεος Μῆνιδ-
25 [ος], Μῆνις Ποσιδωνίου Ἐνθ-
[ε]ος, Ἀχεπτος Μῆνιδος, Ὀσαι[ς]
[Γ]λαύκου, Μῆνις Νεικολάου
Κιβυράτου, Μενιστεὺς Μῆνι-
δος Μενιστέως, Νέαρχος Μῆνιδ-
30 [ος], Νέαρχος Νεικολάου Κιβυρά[του],
Αὐρήλλιος
Κιδραμάς τρις ἱερεὺς Δι-
ὸς Σαυαζίου καὶ ἡ γυ-
νὴ αὐτοῦ Ἀρτεμεις,

35 [Α]ὐρήλλιος Αὐρήλλιος
 [Ἄτ]ταλος Ὅσαιι ἱερε-
 [ὺς Ἐρ]μοῦ, Ὅσαιις Ἄτ-
 [τάλου.]

207-8 A.D., if in Cibyatic Era

Aglanköy, in the vicinity of **Cibyra**

44. A red column with capital, first seen by W. M. Ramsay in 1884. The dimensions are unknown.

J. R. S. Sterrett, *Epigraphical Journey*, p. 37-38 no. 37; Ramsay, *Cities and Bishoprics*, p. 272 no. 97; *AJA* 3, 1887, p. 263; *BCH* 24, 1900, p. 61 bottom.

Inscription: Μῆνις Ἀπολων[ί-]
 ου ἐαυτῷ ζῶν
 καὶ Νάνα τῇ γυναικί
 ζώσῃ
 5 ἱερεὺς Δῆμητρος
 καὶ Σασάζου.

Note: Ramsay also restores the name of Sabazius into Sterrett, *EJ* no. 81 = *Cities and Bishoprics*, p. 305 no. 101 on the analogy of this one.



Fig. 1

Tlos: Düver

44a. Two fragments of a limestone altar built into the east wall of the citadel. It was first recorded by Charles Fellows in 1840.

Dimensions: height (upper part) 0.38, (lower part) 0.28; width 0.72; lettres 0.02.

C. Fellows, *An Account of Discoveries in Lycia*, London 1841, p. 388 no. 128; *CIG* 4239; *TAM* II, 582; J. and L. Robert, *Fouilles d'Amyzon en Carie I*, Paris 1983, p. 175.

Inscription: [Τλωέων τῆς μητροπόλεως του]
 [Λυκίων ἔθνους ἡ βουλὴ καὶ ὁ]
 δῆμος ἐτείμησεν]

 [καὶ σειτήσει
 ἐν πρυτανείῳ, ἄνδρα ἀγαθὸν γε-
 γονότα καὶ διὰ προγόνων εὐεργέ-
 την τοῦ δήμου καὶ πολλὰ τῶν
 συμφερόντων καὶ τὰ μέγιστα
 5 π]ρὸς δόξαν κατερ[γ]ασμένον (sic)
 τ]ῷ δήμῳ καὶ τῷ Λυκίων ἔθνει
 κ]αὶ ἐν τοῖς πολέμοις ἐπ'ἀνδρῶς
 ἀ]γωνισάμενον καὶ ἀριστεύσαν-
 τα καὶ διατηρήσαντα τοὺς τε νό-
 10 μους καὶ τὴν πάτριον δημοκρατί-
 αν καὶ ἱερατεύοντ[α] διὰ βίου πρὸ πό-
 λ]εως Σ[α]β[ί]ζου (sic) φιλοδόξως καὶ με-
 γαλομερῶς καὶ ἐν πάσῃ τῇ πολει-
 τείᾳ καὶ κακοπαθῶς καὶ ἐπιτυχῶς
 15 καὶ δικαίως ἀναστρεφόμενον.

Ca. 100 B.C.

The Roberts' discussion concerns the phrase πρὸ πόλεως, which indicates that we are dealing with an official god who protects the city. Cf. the same phrase in no. 27, above.

Unknown provenience, probably Asia Minor

45. Stele of bluish marble, with representation of Zeus-Sabazius on horseback with chiton, chlamys, and diadem, holding thunderbolt and two spears, approaching a leafless tree from the left. Around the tree is a snake, and on one branch is an eagle. At the base of the tree are an altar and a crater. It was purchased by W. H. Buckler in Constantinople in June, 1914, and is now in the British Museum.

Dimensions: height 0.34; width at top 0.36, at bottom 0.365; depth of panel 0.015; thickness 0.04 to 0.06.

A. B. Cook, *Zeus*, 2 i, pp. 282-5 and Pl. XIX; L. Robert, *Hellenica* 7, 1949, p. 56 note 6; *Bulletin of Museum of Fine Arts, Boston* 56, 1958, p. 72; Tacheva-Hitova, *Eastern*

Cults, no. III 22; C. Picard, *RA* 1961 (2), p. 166 and Fig. 14 falsely indicates that it is in the Istanbul Museum.

Inscription: Εὐτυχος Δὲ Σαβαζείῳ
κατ' ὄνιον χαριστήριον.

INSULAE MARIS AEGAEI

Rhodus: Rhodes, Greece

46. A stele of white marble, broken above and below, discovered during the excavations of 1963 in the S.W. necropolis at the settlement known as Kizil Tepe, on the property of Eleutherios Peros. The stone seems to have been an accessory to the graves of the Sabaziastai, which were located in that necropolis. The stone is now in the epigraphical depot of Rhodes, inv. no. 1240.

Dimensions: height 0.36; width at top 0.336, at bottom 0.365; thickness at top 0.069, at bottom 0.073; letters 0.009.

The excavation is briefly mentioned *Archaiologikon Deltion* 19, 2, iii (1964), p. 473. A full treatment is now available in V. Kontorini, *Rhodiaka* I, Louvain 1983, 71-79.

Inscription: [.....]ν παρέχεται οὐθέ-
να καιρὸν διαλείπων ἔνεκεν τῶν κοινῶν
πραγμάτων. ὅπως οὖν καὶ τὸ κοινὸν τὸ
Σαβαζιατᾶν φαίνεται καταξίας χάρι-
5 τας ἀποδίδον τοῖς εὐεργετεῖν αὐτὸ προ-
αιρουμένοις καὶ πολλοὶ τὴν αὐτὴν αἵρε-
σιν ἔχωσιν ὧς Ἀρίστωνι θεωροῦντες τὴν πα-
ρὰ τοῦ πλήθους εὐχαριστίαν, ὧς κυρωθέν-
τος τοῦδε τοῦ ψηφίσματος, τύχηι ἀγαθῇ,
10 δεδόχθαι Σαβαζιαστᾶν τῷ κοινῷ ἐπαινε-
σαι καὶ στεφανῶσαι εἰς τὸν αἰὲ χρόνον
Ἀρίστωνα Συρακόσιον θαλλίνῳ στεφάνῳ
ἀρετῆς ἔνεκεν καὶ ἐπιμελείας τῆς περὶ
τοὺς τάφους. ὧς οἱ δὲ ἐπιμήνιοι ἢ ὁ ἐπιστάτας
15 οἱ αἰὲ λειτουργοῦντες τὴν ἀνακήρυξιν τὴν-
δε ποιείσθωσαν μετὰ τὴν ἐν τῷ ἀνδρῶνι
καθ' ἕκαστον ἐνιαυτὸν ο[.....νεκυ-]
σίους ἐπάναγκες, μὴ πλέ[ον λογισάμενοι τῷ]
κοινῷ εἰς τὸν στέφα[νον δραχμᾶν]

The letter-forms point to a date at the end of the second or beginning of the first century B.C.

Thera: Thera (Santorini)

47. A votive tablet of marble, found by Hiller von Gaertringen before 1898 “ad viam, quae est supra Basilicam, in introitu casae privatae,” now in archaeological museum of Thera.

Dimensions: height 0.17; length 0.31; thickness 0.09.

IG, XII iii, 142

Inscription: Σαβαζί[φ.....]

Dated by the editor to the second century B.C., but not entirely convincingly.

Delus: Delos

48. A stone re-employed as a threshold block, broken in two pieces. It was found in the excavations of 1909 in a house northwest of the Agora of Theophrastus. It is now on the terrace in front of the French excavation house, inv. no. 544. The piece seems originally to have been an architrave, and the letters on the right half are deliberately obliterated.

Dimensions: height 0.33; length 1.68; letters 0.028 to 0.030.

Roussel and Hatzfeld, *BCH* 33, 1909, p. 511; *Inscriptions de Delos*, 2417; C. Vatin, *BCH* 91, 1967, pp. 447-50; *SEG* XXIV, 1160; *Bull. Ep.* 1963, no. 228; *Bull. Ep.* 1969, no. 410.

Inscription: Δειεὶ Σαβαζίω καὶ.....]
κατ' εὐχὴν Μου[σωνίου 'Ρούφου...]
τοῦ γεγονότος [ιερέως διὰ βίου 'Απόλλωνος]
ἐν Δήλῳ < Αἴλ. < ['Ἀλεξάνδρου]
5 [ἄρχοντος]

To be dated to the reign of Antonīnus Pius on prosopographical grounds.

Sicinus: Sikinos

49. A small basis, unworked on all sides, found before 1837 near the cemetery of the old city, in the house of I. Korteses. Now apparently lost. The dimensions are not recorded.

Ross, *Archaiologia tes nesou Sikinou* (1837), p. 37 no. 4; *CIG* II Addenda, 2447a; *IG*, XII v, 27, with additional bibliography.

Inscription: Ἐτέαρχος Ἀρμύ[λου.....]
Σαβαζί[φ]

AEGYPTUS**Oxyrrhynchus:** El Behnesa

50. A fragment of papyrus in handwriting said to be that of the third cen-

ture A.D., found in the excavations of 1897-1906.

Dimensions: height 0.055; width 0.095

Poxy 33, 1968, 2678.

Inscription: ἔρωτᾷ σε Διοσκοροῦς δειπνῆ-
σαι εἰς γάμους τοῦ υἱοῦ τῇ ιδ´
τοῦ Μεσορῇ ἐν τῷ Σαβαζείῳ
ἀπὸ ὥρ(ας) θ´ διευτύχει.

GRAECIA

Peiraeus: Piraeus

51. A stele of Pentelic marble, broken in two pieces and incomplete at bottom. At the top, there is a pediment with acroteria. It is said to have been found by chance in January 1884, and is now in the Epigraphical Museum of Athens, inv. no. 7844. The stele shows signs of having been re-engraved, and in the opinion of Prof. Sterling Dow was originally used in the late 4th century B.C.

Dimensions: height 1.39, width 0.37; thickness 0.03; letters 0.008.

Koumanoudes, *Arch. Eph.* 1883, p. 245 ff.; *IG* II v, 626b; *IG* II², 1325; Michel, *Recueil*, no. 972; Ziebarth, *Vereinswesen*, p. 37.

Inscription: Θεο[ί]
Ἀγαθῇ τύχῃ, ἐπὶ Θεοκλέους ἀρχον-
τος Μουνιχιῶνος ἀγορᾷ κυρίαί
ἔδοξεν τοῖς Σαβαζιασταῖς ἀνα-
5 γράψαι τὰ ὀνόματα τῶν ἑρاني-
στῶν ἐν στήλῃ λιθίνῃ καὶ στήσαι
ἐν τῷ ἱερῷ.
ἱερεὺς
Ζήνων Ἀντισχεὺς
10 ταμίας καὶ
γραμματεὺς
καὶ ἐπιμελητὴς
Δωρόθεος Ὁαθεν
ἑρανισταὶ
15 Εὐβουλος Σημαχίδης
Βάχχιος Μιλήσιος
Ξενοκλείδης Σουνιεὺς
Διοκλῆς Κολωνῆθεν
Ἑπαινός Φαληρεὺς νεώτερος)
20 Σωμένης Οἰναῖος

- Ἕπαινος Φαληρεὺς πρεσ(βύτερος)
 Διογένης Μακεδών
 Φαῖδρος Μιλήσιος
 Διογένης Ἀμφιτροπῆθεν
 25 Ἀπελλῆς Κολωνῆθεν
 Ἀπολλόδωρος Ξυπεταίων
 Θεοδόσιος Ἀχαρνεύς
 Κόιντος Προβαλίσιος
 30 Ἀρτέμων Λαοδικεύς
 Διονύσιος Λαοδικεύς
 Δημήτριος Ἀντιοχεύς
 Διόδωτος Ἀλιμούσιος
 Διονύσιος Ἀλιμούσιος
 35 Ἀθηνόδοτος Οἰναῖος
 Μενέδημος Μακεδών
 Σήραμβος Αἰθαλίδης
 Θεοδόσιος Ἀγνούσιος
 Ζώβιος Ἡρακλεώτης
 40 Διονύσιος Φλιεύς
 Εὐφρώνιος Φαληρεύς
 Εὐρύστρατος Κικχυνεύς
 Ἀθηνόδοτος Οἰναῖος πρε(σβύτερος)
 Διονύσιος Ἑρμειος
 45 Σῶσος Μαρωνίτης
 Φίλων
 Λῦσις Παλληνεύς
 Πλούταρχος Αἰγινίτης
 Ἀριστοτέλης Παιανεύς
 50 Ὠκυμένης Προβαλίσιος
 Πόθων
 Πολέμαρχος Φαληρεύς
 Σωσιγένης Προβαλίσιος
 Ῥόδιππος Ῥαμνούσιος
 55 Σωσιγένης Ἀπαμεύς
 Φιλόστρατος Κολωνῆθεν
 Μενέμαχος Παιανεύς
 Ἀγαθοκλῆς δημόσιος
 60 Δημήτριος Ἀλωπεκῆθεν
 Ληναῖος Μιλήσιος
 Θέων Ὀῆθεν
 Σωτᾶς Ἀναγυράσιος
 Εὐβουλίδης
 65 Δημήτριος Ἀμαξαντεύς

[ἀνεγρά]φη ἐπὶ Μηδείου Μουνιῶνος.

101-100 B.C., according to the chronology given in Dinsmoor, *The Athenian Archon List in the Light of Recent Discoveries*, but recording the membership of two years previously.

52. Perhaps to be associated with the preceding, if we can assume cult-continuity without documentation for a period of over two hundred years, is a statue base reputedly found at the same time and place. It is now in the Epigraphical Museum of Athens, inv. no. 8991.

Dimensions: height 0.09; length 0.34; thickness 0.50; letters 0.012.

Koumanoudes, *loc. cit.*; Michel, *Recueil*, no. 1038; *IG* II², 2932.

Inscription: οἶδε ἱεροποιήσαντες
ἔθεσαν ἐπὶ Σωσιγένοιο ἄρχοντος
Νίκων Εὐτυχίδης
Δημοκλῆς Μαντίθεος

342/1 B.C.

Epidaurus: Epidauros

53. A tablet of limestone, inscribed on both sides, found in the sanctuary of Asclepius before 1895. Now apparently lost.

Dimensions: height 0.50; width 0.37; thickness 0.24.

Blinkenberg, *Nordisk Tidskrift för Filologie* 3 iii, p. 166 no. 15; *IG* IV, 1057; *Arch. Eph.* 1913, p. 125 no. 4, adding second side; *IG* IV i², 395.

Inscription: Διὶ Σαβαζίῳ
Μηνόφιλος
πυροφορήσας
τὸ ξγ' ἔτος

5 [Διο]νύσιος Διο-
νυσίου πυροφο-
ρήσας.

186 A.D.

54. An altar of grey limestone, broken on the upper left and below, discovered at unspecified time in the excavations of the Asklepieion. Now in the annex of the Epidaurus Museum. It is inscribed on two sides. The typical Epidaurian circular symbol is imposed on the front of the stone.

Dimensions: height 0.37; width 0.19, thickness 0.20; letters ca. 0.026, but 0.012 in line 3.

W. Peek, *Neue Inschriften aus Epidauros*, Abhandlungen der sächsischen Akademie der Wissenschaften zu Leipzig, Phil.-Hist. Klasse 63 v, 1972, no. 61 and Pl. XVI, 37, without the last three lines, which are on the side of the stone.

Inscription: [Δ]ιὸς
[Σα]βαζίου
[Ἄ]πολλοφά-
νης πυρο-
5 φορ[ήσ]ας
ἱερῖ Ὀνησι-
φόρῳ ○
ἔτους
traces

10 [.]EPMO[...]
[.] ΦΡΟΜΙ[...]
ΟΥΡΑΝΙ[...]

1. 7: “Le sigle pour Ὀνησιφόρου” (J. and L. Robert, *Bull. Ep.* 1973, no. 190); see also in no. 53.

Argos: Argos

55. A long piece of marble, discovered ca. 1840, but now apparently lost. The dimensions are not recorded.

Ross, *Archäologische Zeitung* 2, 1844, p. 349; Le Bas and Foucart, *Voyage Archéologique*, II, 137; *IG* IV, 649.

Inscription: Α[ύρ.] Ἀπολλωνίδης
[ἱερεὺς] Διὸς Σεβαζίου τὸ μνημα
[κατεσκ]εύασεν ζῶν. Πο. Ἀπολλωνί(δα) (Δί)ων χαίρετε
[.....]ιον ζήσας(α) ἡλικία[ς] ἔτεσι τριάντα δύω Πολέταρ[χε]
5 [.....]α ῥαψωδὲ χαῖρε ζήσας ἔτη λ´

DALMATIA

Aenona: Nin

56. A votive altar of white limestone, its surface badly damaged by the sea. It was found October 2, 1950 in a field belonging to Ivo Ljubičić on the coast at Zdrijac near Nin, and is apparently still in the discoverer's house.

Dimensions: height 0.345; height of base 0.095, of moulding at top 0.045; width, top and bottom 0.24, inscribed surface 0.195; thickness 0.21; letters 0.023 in line 4 to 0.035 in line 5.

Mate Suić, *Vjesnik za arheologiju i historiju dalmatinsku* 53, 1950-51, p. 233-4; Julian Medini, "Sabazijev Kult u Rimskoj Proviniji Dalmaciji/Sabazius' Cult in the Roman Province of Dalmatia", in *Vjesnik za arheologiju i historiju dalmatinsku* 74, 1980, p. 67-88 and Pl. XXVI, 2.

Inscription: Iovi Sab-
asio Iico
L. Plotius
Eperastus
5 V.S.L.M.

ITALIA

Roma: Rome

57. A marble altar found in 1885 during construction work on the site of the camp of the "equites singulares." It is now in the Museo Nazionale delle Terme, inv. no. 78187. It is inscribed on three sides.

Dimensions: height 0.68; maximum width 0.51.

Muenzer, *Annali* 1885, p. 273 no. 26; *Bull. Comun.* 1885, p. 155 no. 1082; *Notizie degli Scavi* 1885, p. 524; *CRAI* 1886, p. 33; *CIL* VI, 31164; Dessau, *ILS*, 2189.

Inscription (starting with left side and going around to the right):

Fl. Bassus Dec.
Fl. Valens Dupl.
Aelius Bonus Dupl.
Aurel. Vitalis Ducl. (*sic*)
5 Iulius Longinus Tab.
Aelius Severus Sig.
Aurelius Victor Tur.
Iulius Valentinus
Aurel. Pistus
10 Aurel. Sudius
Aurel. Mestrius
Aurel. Mucianus
Aurel. Diogenes
15 I. O. M.
Deo Sabadio sacrum
Iulius Faustus Dec. N.
Eqq. Sing. D.N. ex votum (*sic*)
posuit et conalarium
20 nomina inseruit
ex ala prima Darda. Prov. Moesiae Inf.

dedicata
 IIII non. Aug.
 Domino N. Gordiano Aug.
 25 II et Pompeiano Coss.

1. 19: *conalaris* i.e. a member of the same *ala*.

2 Aug., 241 A.D.

58. A marble statuette of a seated goddess (Fortune or Abundance?) head, right forearm, and top of cornucopia missing. It was found in the course of construction work on the Victor Emmanuel monument in 1892. Now in Musei Capitolini, inv. no. 6723. The inscription is arranged in two columns.

Dimensions: height 0.36.

Gatti, *Notizie degli Scavi* 1892, p. 344; *Bull. Comun.* 1892, p. 364; *CIL* VI, 30948; Dessau, *ILS*, 4088.

Inscription: Per voce(m)
 Pegasi
 sacerdot(is)
 sancto deo Sabazi(o)
 5 d(ono)
 Attia Celerina de[d(it).]

59. A marble tablet, found under the Capitoline in 1889. Now in the Musei Capitolini, inv. no. 6738.

Dimensions: height 0.49; width 0.27; thickness 0.06.

Notizie degli Scavi 1889, p. 225; Gatti, *Bull. Comun.* 1889, p. 437; *CIL* VI, 30949; Dessau, *ILS*, 4089.

Inscription: M. Furius
 Clarus
 pro salute
 filiorum suorum
 5 M. Aurel. Clari
 et Furiae Clarae
 [sa]ncto invicto
 [Sa]bazi(o)
 10 [aram et M]ercurium
 [donum dedi]t.

60. A plaque of marble found in 1939 by Prof. A. M. Colini in the area of the Forum Holitorium. Now in Musei Capitolini, inv. no. 2793.

Dimensions: height 0.345; width 0.18; thickness 0.03.

M. Guarducci, *Bull. Comun.* 1946-8, p. 16 f.; Pietrangeli, *Musei Capitolini, I Monumenti dei Culti Orientali*, Roma 1951, p. 26 no. 5.

Inscription: [.Ca]ecilius Pra
 [...]*us* con filio
 [suo] A. Caecilio P
 [....]*co* pro suam
 5 [salu]tem d. d. aque
 [ins]trumentum
 [deo sanc]to Sabazi(o) et
 [*Celesti*]Triumphali.

The restoration of *Celesti* in the last line is based on another inscription, found in the same place, which uses *triumfalis* as an epithet of *Caelestis* (= Tanit).

61. An altar decorated with garlands and ram's heads. It was discovered in Renaissance times in the transtiburtine area of Rome, transported to Florence, and subsequently lost.

CIL VI, 429 (with earlier bibliography); Dessau, *ILS*, 4086.

Inscription: Iovi Sabaz(io)
 Q. Nunnius
 Alexander
 v.s.l.m.

This altar is now in the Detroit Institute of Arts, and has been there since 1937 (acc. no. 37.185). Stylistically, it is to be assigned a Flavian date.

Dimensions: height 0.69; width 0.44; thickness 0.28.

P. Visonà, *ZPE* 52, 1983, p. 79-82.

62. A small base of white marble, discovered in Renaissance times in the transtiburtine area of Rome, and subsequently lost. The dimensions are unknown.

CIL VI, 430, (with earlier bibliography); Dessau, *ILS*, 4087; *Inscriptiones Italiae* X 4, 387 (followed by V. Kolsev, *Arheoloski Vestnik* 19, 1968, p. 280) confusedly cites this piece as being from Trieste, now lost.

Inscription: Q. Nunnius
 Alexander
 donum dedit
 Iovi Sabazio.

63. A stone tablet known at least since 1795, but now apparently lost. The dimensions are not recorded.

CIL VI, 30950, with earlier bibliography: Dessau, *ILS*, 4090.

Inscription: magna dunam[is....]
 Sabazzi, Servilia[.....]
 parum videor mag[nitudinem]
 tuam dic[tis aequare posse]

64. A small altar with low relief work on all four sides. Known since 1873, but now apparently lost. It has the following representations: in the front, Artemis sitting left on a rock, her foot on a deer's neck. Her right hand touches a tree's branches, and in her left she holds an upside-down torch. She wears a hunting costume. On the right side, there is a nude Apollo, his legs crossed, his left arm resting on a lyre which in turn is on an altar. His right hand is held up over his head, and there are trees on either side. On the left side there is a Dionysus-like character (*not* Sabazius, as has generally been thought) in a long gown, walking on his toes, holding in the left hand a thyrsus-like spear decorated with ribbons, and placing the right hand on his head. To the left there is a pine and to the right a cypress. On the back there is a water-bird on a rock under a pine-tree, with a long object in front of its beak. The inscription is on a ledge under the front representation, and has laurel around the top.

Dimensions: height 0.15; relief-field 0.08; width 0.06; thickness 0.065.

F. Matz and F. von Duhn, *Antike Bildwerke in Rom* III, Leipzig 1882, p. 143 no. 3763; *IG* XIV, 1021; *IGR* I, 98; Moretti, *Inscriptiones Graecae Urbis Romae* I, Roma 1968, no. 185.

Inscription: Πάρος Σαβαζί-
 ω δῶρον.

65. Inscriptions accompanying a variety of wall paintings in a catacomb. The monument has been known since the 18th century, but was first adequately published in 1852. It forms part of the largely Christian cemetery of Praetextatus off the Via Appia, and now appears to be sealed off and inaccessible. The dimensions are irrelevant.

Among the extensive bibliography I single out, Rossi, *Bulletino* 1853, p. 87 ff.; *CIL* VI, 142 (which also contains a Mithraic inscription in an adjoining room); Cumont, *CRAI* 1906, p. 72 f.; W.O.E. Oesterley, "The Cult of Sabazius, a Study in Syncretism," in *The Labyrinth*, ed. S. H. Hooke; Nilsson, *GGR* II³, p. 663. For the complete bibliography, see M. J. Vermaseren; *De onderlinge betrekkingen tussen Mithras-Sabazius-Cybele* in *Academiae Analecta*, Brussels 1984, p. 34 ff.

Inscription: accompanying wall painting for which the reader is referred to the plates:

Dis Pater Aera Cura
 Fata Divina
 Mercurius Nuntius
 Vibia Alcestis
 5 abreptio Vibies et descensio
 septe(m) pii Sacerdotes
 Vincentius
 bonorum iudicio iudicati
 Vibia
 10 angelus
 bonus
 inductio Vibies
 [Vi]ncenti hoc o[pus re]quetes quot vides. Plures me antecesserunt, omnes
 expecto
 Manduca, vibrate, lude, et beni ad me. Cum vibrate, bene fac. Hoc tecum feres.
 15 Numinis antistes Sabazis Vincentius hic e[st] q[ui] sacra sancta
 deum mente pia coluit.

Ostia: Ostia

66. A marble tablet, broken into several pieces. It was found in 1909 in a shrine, variously identified as a Sabazius-sanctuary or a Mithraeum. It is now in the Ostia lapidarium, inv. no. 8194.

Dimensions: height 0.161, width 0.355; thickness 0.045; letters 0.022 to 0.029.

Vaglieri, *Notizie degli Scavi* 1909, p. 22 no. 1; *CRAI* 1909, p. 189; *Ephemeris Epigraphica* 9, 439; *CIL* XIV, 4296; Vermaseren, *CIMRM* I, 303; Squarciapino, *I Culti orientali ad Ostia*, *EPRO* 3, Leiden 1962, p. 65 f.

Inscription: L. Aemiliu[s.....]
 Eusc(hemus?) ex imperio Iov-
 is Sabazi votum fecit.

Suessula: Castellone

67. A base of travertine, found on the hill called Carvignano (between Maddaloni and Cervina) in 1733. Now in Naples Museum, inv. no. 3622. On the sides are reliefs representing an urceus and a patera.

Dimensions: height 1.50; width 0.84.

CIL X, 3764; Dessau, *ILS*, 6341; V. Tran Tam Tinh, *Le Culte des divinités orientales en Campanie*, *EPRO* 27, Leiden 1972, p. 121 no. C28, with other bibliography.

Inscription (interpretation of Tran Tam Tinh):
 L(ucio) Pompeio Felicissimo

immuni dendr(ophoro) Suessul(ae)
 et sacerdoti M(atris) D(eum) XVvir(ali) in
 vico Novanensi, patri L(ucii)
 5 Pompei Felicissimi decur(ioni) et
 IIvir(o) et q(uaestori) alim(entario) et omnibus
 rebus ac munerib(us) perfu-
 ncto, cultores I(ovis) O(ptimi) M(aximi) S(abazii)
 Hortensens patron(o)
 10 b(ene) m(erito) ob sing(ularem) erga se libe-
 ralitatem et prae-
 stantiam l(oco) d(ato) d(ecreto) (decurionum).

Comparison with nos. 55 and 75 seems to justify the interpretation of the inscription as referring to Sabazius.

Casinum: Cassino

68. A stone of unknown description first seen in the 17th century but lost already by 1734. The dimensions are unrecorded.

CIL X, 5197; Dessau, *ILS*, 4093.

Inscription: L. Luccio L. f. Ter.
 Hiberno
 IIvir(o) iter(um) QQ patrono
 Sacerdoti Sacror(um) Savadior(um)
 5 cur(atori) r(ei) p(ublicae) Interamnat. Liren.
 eorund(em) et patrono
 iudici CCCC selecto
 Casinates publ(ica) ob merita eius
 d(ederunt) d(edicaverunt)

Capranica Prenestina, near ancient Praeneste

69. A marble tablet, known at least since 1865. The exact findspot is unclear. I have been unable to determine its present whereabouts. The dimensions are unrecorded. An oak wreath surrounds the middle two lines of the inscription.

Henzen, *Bulletino* 1866, p. 137; *CIL* XIV, 2894; Dessau, *ILS*, 4092.

Inscription: Deo magno Silvano Marti Herculi
 Iovi
 Zabazio
 Antullus

Fiano Romano, near ancient **Capena**

70. A rectangular block of marble, said in 1905 to be in the courtyard of the former ducal palace. I have been unable to determine its present whereabouts.

Dimensions: height 0.38; width 0.25; thickness 0.25.

Notizie degli Scavi 1905, p. 363; Dessau, *ILS*, 9277.

Inscription: Iovi Sabazo
optimo et
Fortunae
sanctae
5 M. Caerellius
Sossius
ex viso
[don]um dedit.

Viterbo, in the vicinity of ancient **Sorrina**

71. A stone of unknown description, bearing between the two portions of the inscription, a relief showing a horseman to the right, a boar, a dog, and a tree. It was seen by Bormann in 1910 and 1912 in the house of the Gentile family, but may be originally from Rome. I have been unable to determine its present whereabouts. The dimensions are unrecorded.

CIL VI, 37187.

Inscription: D(eo) Sa(ncto) Iovi Sabazio

Val(erius) Aulusanus mil(es) c(o)hor(tis)
II pre 7 Merca[t]oris V.S.L.[M.]

Luna: Luni

72. A stone of unknown description, known since 1442, when it was seen by Cyriacus of Ancona. In 1610 reported as built into wall under campanile of church of the hospital of San Lazzaro. Now apparently lost. The dimensions are unrecorded.

CIL XI, 1323, with earlier bibliography and variant readings.

Inscription: St. Metti-
us Zethus
Iovi
Sabazio
5 d(onum) l(ibens) d(edit)
l(oco) d(ato) d(ecreto) d(ecurionum).

AFRICA

Belalis Major: Henchir el-Fouar

73. An altar with inscription in recessed field. On either side of the field there is a thyrsus, and over it a wreath. It was found by Amar Mahjoubi in the course of excavations in 1960, built into a late wall. I do not know where it is now housed.

Dimensions: height 0.98; width 0.56.

Mahjoubi, *CRAI*, 1960, pp. 387-90.

Inscription: Ex iusso Iov(is)
Zabazi
ara posit(a)
Libero Patr(i)
cura
5 M. Oppi Vitali.

GALLIA

Aquae Calidae: Vichy

74. A plaque of silver foil, shaped more or less to resemble a tree. At the bottom, there is an aedicula with a representation of Jupiter standing, holding scepter and thunderbolt, an eagle at his feet. Below the representation is a tabula ansata with the inscription. In spite of repeated publications, the dimensions do not seem to have been recorded. It was found together with 79 similar but uninscribed plaques in the winter of 1864-5. Now it is in the Museum of St. Germain-en-Laye.

C. Rossignol and A. Bertrand, *Bulletin de la Société d'Émulation du département de l'Allier, Sciences, Arts, Belles Lettres* 18, 1889, pp. 185-232 and Pls. 1-8; *CIL* XIII, 1496; Cook, *Zeus* 2 i, p. 285-6 fig. 185; Dessau, *ILS*, 4091; A. Morlet, *Vichy Gallo-romain*, Mâcon 1957, pp. 280-4; C. Picard, *Revue Archéologique du Centre* 1, 1962, p. 10ff.

Inscription: Numin. Aug. Deo Iovi Sabasio G. Iul. Caras-sounus V.S.L.M.

Found in the same archaeological context as a coin of Gordian III.

Such foil plaques are encountered also in the cult of Jupiter Dolichenus (*cf.* A. Kan, *Juppiter Dolichenus*, Leiden 1943, Pl. 8), a god to whom Sabazius is iconographically similar. Indeed, if one has a figurine of a bearded divinity with Phrygian cap, it is impossible to know to which of the two it should be

attributed, in the absence of other characteristics. Cf., e.g. Popović, *Antička bronza u Jugoslaviji*, Belgrade 1969, 99 no. 125.

GERMANIA SUPERIOR

Mogontiacum: Mainz

75. An altar of yellow sandstone, first found in the district of Mombach in 1525, and relocated in the course of razing part of the Mainz city-wall at Eisgrubenweg in 1886. Taken to the Mittelrheinisches Landesmuseum, but not to be found there now.

Dimensions: height 0.75; width 0.55; thickness 0.33.

Brambach, *CIRh*, 972, with further bibliography: Keller, *Westdeutsche Zeitschrift* 6, 1887, p. 80; *CIL* XIII, 6708; Dessau, *ILS*, 2294, E. Schwertheim, *Die Denkmäler orientalischer Gottheiten im römischen Deutschland*, EPRO 40, Leiden 1974, pp. 122-3, no. 104.

Inscription: I.O.M.
 Sabasio
 Conservatori
 honori Aquilae
 5 leg. XXII pr(imigeniae) p(iae) f(idelis)
 [Alexandr]iανη
 M. Aur. Germanus
 d(omo) Emone

Reign of Alexander Severus, 222-235 A.D. (the only period during which the legion bore the name *Alexandriana*, erased after the emperor's *damnatio*).

UNCERTAIN PROVENIENCE

76. A bronze boar on a base-plate, acquired by the British Museum from the Weber sale in 1919.

Dimensions: height 0.055; length 0.075.

Cook, *Zeus* 3, p. 874 note 15; *Bull. Ep.* 1941, no. 17a.

Inscription: Μυρτινή θεῶ Σαβαζίω.

NON-INScribed MONUMENTS, EXCLUDING HANDS AND
STATUETTES ONCE ASSOCIATED WITH HANDS

PROVINCIAE ASIAE MINORIS

Augustapolis: Çavdarlı, east of Afyon Karahissar

77. A statue of the god, placing his right foot on a ram's head. Next, to the left, there is a large frog. The statue was found in the course of non-archaeological excavations in 1964. Its context is that of a sanctuary, in which statues of Cybele and of various classical gods were also found. The piece is now in the Museum of Afyon Karahissar, No. E 1908, 441a, awaiting formal publication.

Dimensions: height ca. 0.60.

Rudolf Fellmann, "Der Sabazios-Kult," in *Die orientalischen Religionen im Römerreich*, EPRO 93, Leiden 1981, p. 321. Additional information furnished by letter from Dr. Fellmann.

This piece is now accessible in the exhibition catalogue, *The Anatolian Civilizations, II, Greek, Roman, Byzantine*, Istanbul 1983, no. B 346. The height is stated to be 0.93.

MOESIA INFERIOR

Fîntînele, near Constanța (ancient Tomis), Romania

78. A rectangular plaque of marble with raised border. It shows, in the center, Sabazius standing frontally, his right hand outstretched, holding an indistinct object. His left hand is upraised to hold a staff topped by a ram's head. To the viewer's right of the standing figure are, left to right, a ladder with five rungs (thought by the editor perhaps to have something to do with five stages of initiation), a tree, and a snake. Immediately to the viewer's left of the standing figure is a crook (pedum), and farther to the left, from bottom to top, are an altar with fire on it; two indistinct oblong, slightly bent objects; and a man plowing with a yoke of lions, while a raven looks on. At various places in the field there are various other, mostly circular, indistinct objects.

The plaque was discovered accidentally, in the course of agricultural work, during the winter of 1977-8, in the center of the ancient settlement to the N.W. of the village of Fîntînele. The resemblance of this piece to the Copenhagen, Berlin, and Ampurias plaques, to be discussed below (nos. 80-82, 85) puts the identification as Sabazius out of question.

Dimensions: height 0.242; width 0.235; thickness 0.027.

Al. Suceveanu, *Studii și Cercetări de Istorie Veche și Arheologie* 31, 1980, 572-579.

GRAECIA

Argos: Argos

79. A stele of greyish marble, with a bearded rider wearing chlamys, chiton, and Phrygian cap. He holds an indistinct object in his right hand, which is held out over the horse's head. In front of him there is a tree around which a snake is twined. A branch protrudes from the top of the tree and terminates in what appears to be a bunch of leaves. Between the horse and tree stands an attendant, holding a torch partially obscured by the horse's right forefoot. Although the general motif of rider (usually, however, youthful), snake-entwined tree and attendant is widespread, e.g. in the Thracian-rider reliefs, the combination of the similarity of this piece to no. 45 above, the rider's beard and Phrygian cap (usual on the statuettes or busts on the votive hands), and the epigraphic attestation of Sabazius in Argos lead me to the conclusion that Sabazius is intended to be represented.

Dimensions: 0.43; width 0.295; thickness, 0.088.

Unpublished. Circumstances of discovery unknown. Now in Argos Museum, without inventory no.

Macedonia or Epirus

Exact provenience unknown

79a. A bronze votive tablet, in the form of an aedicula, now in the archaeological museum of Tirana, Albania. Pending a forthcoming publication by Dr. Rudolf Fellmann, I restrict myself to a brief notice.

Dimensions: width 0.22; height of main field 0.255; diagonal border of gable 0.16.

Sörries, *Antike Welt* 14, iv, 1983, pp. 20 (photo) and 24 (text).

ITALIA

ROMA: Rome

80. A bronze tablet, originally plated with tin, and apparently once soldered to a stronger piece of metal. It has been known since 1886. It appears to have been originally from Rome, and is now in the National Museum of Copenhagen. The decoration, in hammered relief, shows Sabazius standing in an aedicula. In the gable, there is Helios in a quadriga, and two stars. In the field, left and right over the aedicula, the Dioscuri. Sabazius is bearded, dressed in "Phrygian" costume, and has his right foot on a ram's head. In his outstretched right hand he holds a pine-cone, and in his left a scepter topped by a hand. At the bottom left, there is an altar which appears to be part of a

building. At the bottom right there is a tree-trunk which also appears to be part of a building. A pine-branch seems to be growing out of the trunk. On the trunk there are a lizard, a snake, and an eagle with a wreath in its beak. To the upper left and right are Selene, Helios, and the caps of the Dioscuri. In addition, there are the following attributes, left, top to bottom: a scale, a fly, a haunch of meat, crossed flutes, thunderbolt, a mouse gnawing on the meat, a whip, a bull, a yoke, a crater, a club, a hydria, a rosette, a cornucopia; between Sabazius' legs: a turtle, a bee; to right, top to bottom: a grasshopper, two rosettes, an upside-down vessel, a caduceus, two cymbals, an ear of grain, a plow, and a frog.

Dimensions: height 0.232; width 0.156; thickness 0.0005.

Blinkenberg, p. 90 f and Pl. II; Nilsson, *GGR* II², Pl. 13 no. 2.

81. Two bronze plates, originally gilded. Hinged together, and with hinges for a third adjoining plate to the right. They were apparently intended as a chestpiece for a priest. They were acquired by the Berlin Antiquarium in 1891, and appear originally to be from Rome. The inv. nos. are 8169 and 8170. On the central plate we see Cybele seated on a throne, flanked by Hermes to the left and Attis to the right. Cybele has a turret-crown, a poppy, and a lion on her lap. Hermes has a petasus, a caduceus, and a bag behind his back. Attis has a flower. In the field there are cymbals and crossed flutes. Two diminutive figures on the back of the throne hold a wreath over Cybele's head. In the gable there is the quadriga of the sun. On the left plate, Sabazius stands to the left, his right leg somewhat raised. As on no. 64 he holds a pine-cone and a scepter topped with a hand. An eagle and cymbals are in the pediment. The field contains a star, a bunch of grapes, a rosette, a caduceus, a whip, scales, flutes, a cornucopia, an altar with fire, offering cakes, a snake, a lizard, a fly, a bucranium, a turtle, and various indistinct objects.

Dimensions: diameter, 0.18.

Archäologischer Anzeiger 1892, p. 111; Blinkenberg, pp. 96-97; Vermaseren, *CCCA* III, no. 304.

82. A similar set of plates, known since 1826, likewise in the Berlin Antiquarium, inv. no. 8170 a and 8170 b. They are also apparently from Rome. The central plaque, at least, is so similar as certainly to be from the same mold, and this may be true of the side-plaque also. Unfortunately, they are in such poor condition as not to allow photography.

Bonner Jahrbücher 23, 1856, p. 52 and Pl. 3; Friederichs, *Berlins antike Bildwerke* II, no. 2005b; Blinkenberg, p. 96; Vermaseren *CCCA*, III, no. 304, with false indication that it is still in Bonn; G. Heres in *Forschungen und Berichte* 22, 1982, 195 and Pl. 29.

Volsinii: Bolsena

83. A bust of Sabazius in high relief. The god is bearded, and wears a Phrygian cap and a sleeved tunic. In his right hand he holds a pine-cone, and in his left a staff entwined by a snake. The piece is in the Vatican Museums, inv. no. 12159, from the collection of the Marchese Ravizza. There are nailholes in the corners.

Dimensions: height 0.27; width 0.23.

Cumont, *RA*, 1892 I, p. 186 f. and Pl. 10; *Textes et Monuments*, II, no. 104b and fig. 98; Helbig, *Führer durch die öffentlichen Sammlungen klassischer Altertümer in Rom*, Tübingen 1963, no. 820; Blinkenberg, pp. 97-98; Nilsson, *GGR* II², Pl. 14 no. 2.

84. A somewhat similar bust-relief, with the same history as no. 83. It is now in the Vatican Museums, inv. no. 12158. Sabazius is represented bareheaded and barechested, except for a fold of cloak at his left shoulder. He holds a pine-cone and a branch, around which a snake is wound. There is an eagle on his right shoulder. Attributes, at the bottom of the piece, comprise an eight-part offering cake, a representation of Mithras killing the bull, a crater, and a ram's head. As in the case of no. 69, this piece has nailholes in the corners, but differs in being cast rather than hammered.

Dimensions: height 0.25; width 0.20.

Cumont, *RA*, 1892 I, p. 186 f. and Pl. 10; Cumont, *Textes et Monuments*, II, no. 104 a and fig. 97; Helbig, *op. cit.*, no. 818; Blinkenberg, *loc. cit.*; Nilsson, *op. cit.*, Pl. 14 no. 1; Vermaseren, *CIMRM* I, no. 659 and fig. 185.

HISPANIA**Emporiae - Ampurias**

85. Bronze plaques, once silvered, found in a child's grave in 1908 in the Necropolis of Ampurias, and now in the Gerona Museum. The larger plaque shows Sabazius bearded and facing, in Oriental costume, his right hand lifted in gesture of blessing, rays coming out of it. His left hand holds a scepter, but it cannot be determined whether it was originally topped with a votive hand. His right foot is placed on a ram's head, and there are three small two-handled craters between his feet. There is a tree to the viewer's left, with a snake around its trunk, foliage and grapes on the top, and a bust of Dionysus emerging from it. Superimposed on the tree are crossed thyrsi with a drum and small bells. On the other side is another tree, clearly a pine, with a crested snake wound around it, and farther to the right is a woodcutter with an axe. Under each tree is a semicircular niche. In the one to the left there is a woman making an offering on an altar. She is accompanied by a lizard and two turtles. In the one to the right, a woman holds a baby, and is accompanied by a bird and a reptile. At the upper left there are a moon and a star, but ap-

parently the expectable balancing sun was never at the upper right. Going down the left side one sees a dagger, a winged caduceus and a flaming altar. In front of the altar is a large crater, and on it two Sabazius-hands are set up. Of the one preserved side plaque of a probably original two, there is a Dioscurus, nude but for cap and boots, with a horse, lance, and a star in the field. There are nailholes in both plaques.

Dimensions: height 0.318; width 0.275 (main plaque); height 0.30; width 0.14 (side plaque).

C. Picard, *RA*, 1961 II, p. 156 and fig. 10; A. García y Bellido, *Les Religions orientales dans l'Espagne romaine*, EPRO 5, Leiden 1967, pp. 73-81.

GALLIA

Exact provenience unknown

86. A bronze figurine, of unknown circumstances of discovery. The divinity portrayed has a beard and mustache, and wears a Phrygian cap, a short tunica with sleeves, trousers, and a cape which hangs from his shoulders. In his outstretched right hand, he holds a pine-cone, and his left is raised, so as to have held a staff. Although this figurine is aberrant from the typical seated Sabazius-figurines which were intended for attachment to hands, there can be little doubt, considering its similarity to the Sabazius of the Copenhagen-plaque, but that our divinity is intended.

This piece is now in the Louvre, Paris, no. Bronze 699.

Dimensions: height 0.085.

A. de Longperier, *Notice des bronzes antiques du Louvre*, Paris 1879, no. 422; S. Reinach, *Répertoire de la statuaire grecque et romaine*, Paris 1897-1910, 2, 478, 7; Blinkenberg, 98-99.

DALMATIA

Jadar (Diadora): Zadar, Yugoslavia

87. A mold for the production of hammered Sabazius-plaques, such as those of Copenhagen, Berlin, and Ampurias. The mold shows (in mirror-image negative) Sabazius standing turned to the viewer's left, within an aedicula, his right foot on a ram's head, his right hand holding a pine-cone, his left grasping a tree around which a snake is wound. The divinity is bearded, wears what may be a kalathos (modius) on his head, and is dressed in a short chiton. He appears to be barefoot. In the pediment of the aedicula is an eagle. The mold has been known since ca. 1965, and was found in the *favissae* of the Capitoline temple of Jader.

Dimensions: height 0.175; width 0.100; thickness 0.050.

M. Suić, "Orientalni kultovi u antičkom Zadru", in *Diadora* 3, 1965, 97-100, with misidentification as Sarapis; Julijan Medini, "Sabazijev kult u rimskoj provinciji Dalmaciji", in *Vjesnik za arheologiju i historiju dalmatinsku* 74, 1980, 67-88.

PANNONIA

Gorsium: TÁC, near Székésfehérvár, Hungary

88. A bronze statuette, found in the *templum provinciae* during the excavations of 1970. Now, in the István Király Múzeum of Székésfehérvár, inv. no. 70.166.1.

The statuette is executed in a style which portrays both considerable care and considerable "barbarism" of concept. The artist was obviously not trained in the classical style.

The divinity portrayed has a beard and moustache indicated by shallow incisions. His abundant hair is covered by a Phrygian cap, which has a decoration of incised lines and circles. The six circles (three on each side) closest to the peak of the cap are so deep that they might have contained inserts (gems?). The god makes the *benedictio Latina* with his right hand, and in his left holds an indistinct object, perhaps a curled whip. He wears a tunic held at the waist by a belt. Over the tunic he seems to wear a sleeved jacket, on which there are numerous incisions indicating folds, and with a decorated band under the neck and coming down both sides of the chest. The end of his belt, or perhaps a sheath, falls down from his waist. The knees and lower legs are bare. He wears boots held at the ankle by a wide band decorated with circular ornaments. On either side and behind, short appendages fall from the band, and in front a long appendage extends from the band to the toe of each boot. All are decorated with holes.

The figure stands on a square plate, which in turn rests on a hollow cylindrical base, originally equipped with four vertical handles (only one and part of another are preserved). The handles must have served for the statuette to be carried in some kind of ceremony. Interestingly enough, a figure of a feline, in similar style and with a similar base, had previously been known from the *palatium* of Gorsium. Both bases show holes unconnected with the handles. (Cf. the nailholes on some Sabazius-hands, which allowed them to be fixed on poles.)

Dimensions: height 0.145 (including base).

Zsuzsanna Bánki, *La Collection du Musée Roi Saint Etienne, objets romains figurés en bronze, argent, et plomb*, Székésfehérvár 1972, no. 3; J. G. Szilágyi, *Le plastique de l'époque romaine en Pannonie, I-III siècle*, Székésfehérvár 1976, no. 25.

It would appear that this object was intended as a rein-guide and decorated the front of a chariot, although it remains difficult even on this hypothesis to explain its having four handles, not merely two. See M. Duchesne-Guillemin,

in U. Bianchi and M. J. Vermaseren (eds.), *La Soteriologia dei culti orientali nell'Impero romano*, EPRO 92, Leiden 1982, p. 168-70; *Bulletin de la Société Nationale des Antiquaires de France*, 1975, p. 76-92, and further bibliography cited there.

DUBIA

I do not propose to list here various items which have been, in my opinion, rather fancifully connected with Sabazius on iconographical grounds. I have dealt with them already in my article, "Towards a Definition of Sabazius-Iconography," in *Numen* 27, 1980, p. 9-33. Likewise I exclude various figurines and busts which combine a beard and a Phrygian cap, but have no more characteristic attribute of Sabazius. Nor do I propose to include certain problematical inscriptions which various authorities have hesitantly suggested to be connected with Sabazius, i.e., the two which mention a *theos Sabatikos* or *Sabathikos* (*Museum kai Bibliothekē* 3, 1880, p. 167, no. 167; Keil and von Premerstein, *Zweite Reise*, pp. 117-8 no. 224) or that which mentions a college of *Sabbatistai* (*JHS* 12, 1891, pp. 233-6 = Dittenberger, *OGIS*, 573). With these items removed, we are left with a residue of only three monuments which have been connected with Sabazius with some probability, but without any claim to certainty.

Roma: Rome, Italy

D1. A typical relief of Mithras tauroctonus known since the 17th century. now in the Louvre, Paris, inv. no. 1023.

Dimensions: height 2.54; width 2.65.

CIL VI, 719 and 30819; Cumont, *Textes et Monuments* II, no. 62; Vermaseren, *CIMRM* I, nos. 415-6, with other references.

The relief is accompanied by the following inscription:

Nama Sebezio
Deo Soli invict[o] Mitrhe
C(aii) Aufidii Ianuarius [et.....]
Nam-
5 a
NECS

The presence of a representation of Mithras tauroctonus on the Sabazius-plaque no. 69 establishes a connection between these two cults, and lends probability to the connection of this piece with Sabazius. The similar piece *CIL* XIV, 3566, however, seems merely to be a Renaissance forgery. See Cumont, *Revue de Philologie* 1892, pp. 96-8.

Ancient name unknown: **Tekiya**, Jugoslavia
(on the Danube below Belgrade)

D2. A plaque of hammered silver, of which only the top part is preserved. It was found in excavating for the foundations of a building on June 12, 1948, and is now in the National Museum of Belgrade, inv. no. 2769. The preserved portion of the plaque shows us an aedicula with vegetative ornaments and rosettes in the pediment. Under it there is an apparently seated male divinity in 3/4 view. He is bearded and heavily clothed. In the field there are a winged caduceus and an insect of some sort. Perhaps the divinity held a patera. A plaque with Cybele or Demeter was found with this one. The identification as Sabazius can be backed up with reference to the attributes in the field, the fact that he is perhaps accompanied by Cybele, and the parallel furnished by the silver plaque no. 74 (which, incidentally, would never have been taken as representing Sabazius if it were not for the inscription). On the other hand, there is really nothing compelling from an iconographical standpoint in the identification nor is there any epigraphical confirmation.

Dimensions: height 0.095; width 0.11; weight 9.45 gr.

D. Mano-Zisi, *Nalaz iz Tekije*, Narodni Muzej Beograd, Antika 2, Beograd 1957, pp. 97-102 no. 35 and Pl. XXIV; Picard, *RA*, 1961 II, pp. 160-1 and figs. 11-12.

Philippopolis: Plovdiv, Bulgaria

D3. A stone stele in the form of a naiskos, now broken in two pieces. The circumstances of discovery are obscure, but it is now in the Plovdiv Museum, Inv. no. 3079. It has two registers. The upper one shows a divinity standing to the right, his left foot on an animal head, holding a thyrsus in his left hand and a pine-cone in his right, as if he were about to throw it. He has a beard, and wears a Phrygian cap and a tunic. Around him are smaller figures of Helios, Selene, Hermes, Pan, Tyche and others too indistinct to identify. The lower register is a fairly typical Thracian-rider relief, with some subordinate figures likewise. Although a Phrygian-capped Zeus-type has some prima-facie claim to be identified as Sabazius (cf. no. 52), the stance is unlike anything else which we have in Sabazius-representations, nor is there epigraphical confirmation.

Dimensions: height 0.37.

Picard *RA*, 1961 II, pp. 139-40 note 2 and fig. 5; Tatscheva-Hitova, no. 16; Tacheva-Hitova, *Eastern Cults*, no. IV 17.

TESTIMONIA ANTIQUA

1. Aristophanes, *Horae*, frag. 566:

(τὸν) Φρύγα, τὸν αὐλητῆρα, τὸν Σεβάζιον

2. Idem, *Vespae*, 8-10. Sosias and Xanthias, the two slaves, are conversing:

Ξα. ἀλλ' ἡ παραφρονεῖς ἐτεὸν ἢ κορυβαντιᾶς;
Σω. οὐκ, ἀλλ' ὕπνος μ' ἔχει τις ἐκ Σαβαζίου.
Ξα. τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.
κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
Μῆδός τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

3. Idem, *Aves*, 876. The priest is trying to sell his services, and identifies birds with gods:

καὶ φρυγίῳ Σαβαζίῳ καὶ στρούθῳ μεγάλη μητρί θεῶν καὶ ἀνθρώπων

4. Idem, *Lysistrata*, 387f. The Proboulos is speaking:

ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή
χῶ τυμπανισμὸς χοῖ πικνοὶ Σαβάζιοι
ὁ τ' Ἀδωνισμὸς οὗτος οὐπὶ τῶν τεγῶν,
οὐ 'γὼ ποτ' ὦν ἤκουον ἐν τήκκλησίᾳ.

5. Theophrastus, *Characters* 16, 4 (the Superstitious Man):

καὶ ἐὰν ἴδῃ ὄφιν ἐν τῇ οἰκίᾳ, ἐὰν παρείαν, Σαβάζιον καλεῖν,
ἐὰν δὲ ἱερὸν, ἐνταῦθα ἡρώων εὐθὺς ἰδρύσασθαι.

6. Idem, *Characteres* 27, 8 (the Late Learner):

ὁ δὲ ὀψιμαθὴς τοιοῦτός τις, οἷος τελούμενος τῷ
Σαβαζίῳ σπεῦσαι ὅπως καλλιστεύσῃ παρὰ τῷ ἱερεῖ.

7. Cicero, *De Natura Deorum* 3, 23;

Dionysos habemus multos.....tertium Cabiros patre eumque regem Asiae fuisse, cui Sabazia sunt instituta.

8. Idem, *De Legibus* 2, 15, 37:

Novos vere deos et in his colendis nocturnas pervigilaciones sic Aristophanes, facetissimus poeta veteris comoediae, vexat, ut apud eum Sabazius et quidam alii dei peregrini iudicati e civitate eiciantur.

9. Diodorus Siculus 4, 4:

μυθολογοῦσι δέ τινες καὶ ἕτερον Διόνυσον γεγονέναι πολὺ τοῖς χρόνοις προτεροῦντα τούτου. φασὶ γὰρ ἐκ Διὸς καὶ Φερσεφόνης Διόνυσον γενέσθαι τὸν ὑπὸ τινων Σαβάζιον ὀνομαζόμενον, οὗ τήν τε γένεσιν καὶ τὰς θυσίας καὶ τιμὰς νυκτερινὰς καὶ κρυφίους παρεισάγουσι διὰ τὴν αἰσχύνην τὴν ἐκ τῆς συνουσίας ἐπακολουθοῦσαν.

10. Strabo 10, 3, 15:

καὶ ὁ Σαβάζιος δὲ τῶν Φρυγιακῶν ἐστὶ καὶ τρόπον τινὰ τῆς Μητρὸς τὸ παιδίον παραδούς τὰ τοῦ Διονύσου καὶ αὐτός.

11. Idem, 10, 3, 18:

τῶν μὲν γὰρ Βενδιδείων (ιεράων) Πλάτων μέμνηται, τῶν δὲ Φρυγίων Δημοσθένης διαβάλλων τὴν Αἰσχίνου μητέρα καὶ αὐτόν, ὡς τελοῦσθαι τῇ μητρὶ συνόντα καὶ συνθιασεύοντα καὶ ἐπιφθεγγόμενον “εὐοῖ σαβοῖ” πολλάκις καὶ “ὕης ἄττης, ἄττης ὕης”. ταῦτα γὰρ ἐστὶ Σαβάζια καὶ Μητρῶα.

12. Valerius Maximus 1, 3, 2, in the reading of Julius Paris' epitome according to Vat. Lat. 4929 (see Lane, *Journal of Roman Studies* 79, 1979, 35 ff.):

Cn. Cornelius Hispalus praetor peregrinus, M. Popilio Laenate, L. Calpurnio consulibus, edicto Chaldaeos citra decimum diem abire ex urbe atque Italia iussit, levibus et ineptis ingeniis fallaci siderum interpretatione quaestuosam mendaciis suis caliginem iniciantes. Idem Iudaeos, qui Sabazi Iovis cultu Romanos inficere mores conati erant, repetere domos suas coegit.

The year referred to is 139 B.C.

13. Lucian, *Deorum Concilium* 9, Momus is teasing Zeus:

ἄλλ' ὁ Ἄττης γε, ὦ Ζεῦ, καὶ ὁ Κορύβας καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισευκλήθησαν οὗτοι, ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν καὶ τὴν τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ, ὥστε οὐδ' ἦν προπίη τις ξυνίησι;

14. Idem, *Icaromenippus* 27. The hero of the dialogue has arrived in heaven and takes part in a symposium of the gods:

καί με ὁ Ἑρμῆς παραλαβὼν κατέκλινε παρὰ τὸν Πᾶνα καὶ τοὺς Κορύβαντας καὶ τὸν Ἄττην καὶ τὸν Σαβάζιον, τοὺς μετοίκους τούτους καὶ ἀμφιβόλους θεούς.

15. Apuleius, *Metamorphoses* 8, 25. A crier, who is selling the donkey-hero to a priest of the Syrian goddess, is reviled by the priest:

At te, inquit, cadaver surdum et mutum delirumque praeconem, omnipotens et omniparens dea Syria et sanctus Sabadius et Bellona et Mater Idaea et cum suo Adone Venus caecum reddant, qui scurrilibus iamdudum contra me velitaris iocis.

16. Clemens Alexandrinus, *Protrepticus* 2, 15, 1ff. (p. 13, 2ff Stählin):

Σαβαζίων γοῦν μυστηρίων σύμβολον τοῖς μυομένοις ὁ διὰ κόλπου θεός. δράκων δέ ἐστιν οὗτος, διελκόμενος τοῦ κόλπου τῶν τελουμένων, ἑλεγχος ἀκρασίας Διός.

17. Artemidorus 2, 13:

καὶ θεοὺς πάντας (δράκων ὀρώμενος σημαίνει), οἷς ἐστιν ἱερός. εἰσὶ δὲ οἶδε, Ζεὺς Σαβάζιος, Ἥλιος, Δημήτηρ καὶ Κόρη, Ἑκάτη, Ἀσκληπιός, Ἥρωες.

18. Harpocration, s.v. Σαβοί:

Δημοσθένης ὑπὲρ Κτησιφῶντος. οἱ μὲν Σαβούς λέγεσθαι τοὺς τελουμένους τῷ Σαβαζίῳ, τουτέστι τῷ Διονύσῳ, καθάπερ τοὺς τῷ Βάκχῳ Βάκχους. τὸν δὲ αὐτὸν εἶναι Σαβάζιον καὶ Διόνυσόν φασι ἄλλοι τε καὶ Ἀμφίθεος δευτέρῳ περὶ Ἑρακλείας. οὕτω δέ φασι καὶ τοὺς Ἕλληνας τινες τοὺς Βάκχους Σαβούς καλεῖν. Μνασέας δὲ ὁ Παταρεὺς υἱὸν εἶναι φησι τοῦ Διονύσου Σαβάζιον.

19. Origen, *Contra Celsum* 1, 9 incip.:

μετὰ ταῦτα προτρέπει (ὁ Κέλσος) ἐπὶ τὸ λόγῳ ἀκολουθοῦντας καὶ λογικῶ ὁδηγῶ παραδέχεσθαι δόγματα, ὥς πάντως ἀπάτης γινομένης τῷ μὴ οὕτω συγκατατιθεμένῳ τισί. καὶ ἑξομοιοῖ τοὺς ἀλόγως πιστεύοντας μητραγύρταις καὶ τερατοσκόποις, Μίθραις τε καὶ Σαβαδίοις καὶ ὅτῳ τις προσέτυχεν, Ἑκάτης ἢ ἄλλης δαίμονος φάσμασιν.

20. Iamblichus, *De Mysteriis* 3, 9 incip., talking about the effects of music:

ἃ δὲ λέγεις ἐπὶ τούτοις ἐστὶ ταῦτα -- ὥς τῶν ἐξισταμένων ἔνιοι τινες αὐλῶν ἀκούοντες ἢ κυμβάλων ἢ τυμπάνων ἢ τινος μέλους ἐνθουσιῶσιν, ὥς οἱ τε κορυβαντιζόμενοι καὶ οἱ τῷ Σαβαζίῳ κάτοχοι καὶ οἱ μητρίζοντες.

21. *Ibid.* 3, 10:

ἀλλ' ἐπεὶ τῶν μὲν Κορυβάντων φρουρητικὴ πῶς ἐστὶν ἡ δύναμις καὶ ἐπιτελεστική,

τοῦ Σαβαζίου δ' εἰς βακχείας καὶ ἀποκαθάρσεις ψυχῶν καὶ παλαιῶν μνημάτων οἰκειότητα παρεσκεύασται, διὰ ταῦτα δὴ καὶ αἱ ἐπίπνοιαὶ αὐτῶν τῷ παντὶ διεστήχασιν.

22. Arnobius, *Adversus Nationes* 5, 20 f. After giving the same account as that in Clement, *supra* no. 16, the author continues:

ipsa novissime sacra et ritus initiationis ipsius, quibus Sebadiis nomen est, testimonio esse poterunt veritati (sc. of the preceding story), in quibus aureus coluber in sinum demittitur consecratis et eximitur rursus ab inferioribus partibus atque imis.

23. Firmicus Maternus, *De errore Profanarum Religionum* 10:

Sabazium colentes Iovem anguem, cum initiantur, per sinum ducunt.

24. *Orphei Hymni*, no. 48, in Sabazium:

Κλυθι, πάτερ, Κρόνου υἱέ, Σαβάζιε, κύδιμε δαῖμον,
ὃς Βάκχον Διόνυσον, ἐρίβρομον, εἰραφιώτην,
μηρῷ ἐγκατέραψας, ὅπως τετελεσμένος ἔλθῃ
Τμῶλον ἐς ἡγάθεον παρὰ Ἴπταν καλλιπάρηιον,
ἀλλὰ μάκαρ Φρυγίης μεδέων, βασιλεύτατε πάντων,
εὐμενέων ἀπαρωγὸς ἐπέλθοις μυστιπόλοισιν.

25. *Ibid.*, no. 49, in Hiptam, 1f.:

Ἴπταν κικλήσκω, Βάκχου τροφόν,
εὐάδα κούρην, μυστιπόλον, τελετῇσιν
ἀγαλλομένην Σάβου ἀγνοῦ.

26. Macrobius, *Saturnalia* 1, 18, 1:

Item in Thracia eundem haberi solem atque Liberum accepimus, quem illi Sebadium nuncupantes magnifica religione celebrant, ut Alexander (sc. Polyhistor) scribit: eique deo in colle Zilmisso aedes dicata est specie rotunda, cuius medium interpatet tectum.

27. Proclus, *In Platonis Timaeum* 3, 41, 10 f. Diehl:

παρελήφαμεν καὶ παρὰ Φρυγί Μῆνα Σαβάζιον ὑμνούμενον ἐν μέσαις ταῖς τοῦ Σαβαζίου τελεταῖς.

28. Hesychius, s.v. Σαβάζιος:

ἐπώνυμον Διονύσου. οἱ δὲ υἱὸν Διονύσου. καὶ Σάβον ἐνίοτε καλοῦσιν αὐτόν. Φρυγὲ δὲ ὁ Σαβάζιος.

29. Damascius, *In Platonis Parmenidem* 160 (2, 44, 3 f. Ruell):

ἔνωσις μὲν δημιουργικὴ ὁ μονοειδὴς εἰς δημιουργός. ὁλότης δέ, ὁ ἤδη μὲν τὰ μέρη προφαίνων, οὐπω δὲ μεριζόμενος, οἷος ὁ Σαβάζιος. ὁ δὲ Διόνυσος τὸ ἄπειρον ἤδη μεριζόμενον πλήθος.

30. Johannes Lydus, *De Mensibus* 4, 51 (pp. 106-7 Wünsch):

Τερπανδρός γε μὴν ὁ Λέσβιος Νύσσαν λέγει τετιθηγῆναι τὸν Διόνυσον τὸν ὑπὸ τινων Σαβάζιον ὀνομαζόμενον, ἐκ Διὸς καὶ Περσεφόνης γενόμενον, εἴτα ὑπὸ τῶν Τιτάνων σπαραχθέντα.

31. Photius, *Lexicon*, s.v. Σαβοί:

Σαβούς καὶ Σαβάς καὶ Σαβαζίους τοὺς βακχεύοντας τῷ Σαβαζίῳ. ὑπὸ δὲ τινων ὁ Διόνυσος Σαβὸς καλεῖται.

32. Soudas, s.v. Σαβάζιος:

ὁ αὐτός ἐστι τῷ Διονύῳ. ἔτυχε δὲ τῆς προσηγορίας ταύτης παρὰ τὸν γινόμενον περὶ αὐτὸν θειασμόν. τὸ γὰρ εὐάζειν οἱ βάρβαροι σαβάζειν φασίν. ὅθεν καὶ τῶν Ἑλλήνων τινὲς ἀκολουθοῦντες τὸν εὐασμόν σαβασμόν λέγουσιν. ἔνθεν Σαβάζιος ὁ Διόνυσος. Σάβους ἔλεγον καὶ τοὺς ἀφιερωμένους αὐτῷ τόπους καὶ τοὺς Βάχχους αὐτοῦ.

33. Michael Psellus, *De Verborum Significatione*, p. 109 Boissonade:

ἔστι ὁ μὲν Ἄττις τῇ Φρυγίᾳ γλώσση ὁ Ζεὺς, τὸ δὲ ὕις εὐκτικόν ἐστι, τὸ δὲ σάβα ἔθνικόν. ὥστε τὴν ὅλην εὐχὴν τοιαύτην εἶναι “ὕις ὦ Ζεῦ Σαβάζιε, ὕις.”

34. *Etymologicum Magnum*, s.v. Σαβάζιος:

ὁ Διόνυσος, διὰ τὸν γινόμενον περὶ αὐτὸν θειασμόν. τὸ γὰρ εὐάζειν οἱ βάρβαροι σαβάζειν λέγουσιν. ὅθεν καὶ τῶν Ἑλλήνων τινὲς ἀκολουθοῦντες τὸν εὐασμόν σαβαζμόν προσηγόρευσαν.

35. *Etymologicum Gudianum* s.v. Σαβανδιός (p. 495 Sturzius):

ἐπώνυμον Διονύσου.

36. Eustathius, *in Odysseam* 1431, 45 f (II. 16):

ἡ Ῥέα, ἥ φασιν ὁ κατεχόμενος ἢ καὶ ἄλλω δαίμονι καταχρηστικῶς, κύβητος ἐλέγετο. ὁ καὶ σάβος καὶ Σαβάζιος καὶ Βάχχος καὶ βαβάκτης καὶ βάβαξ, κτλ.

37. Idem, *In Iliadem* 1078, 20 f (XVI, 617), talking about various dances:

ἦν δὲ καὶ σίκινις, κωμικωτέρα (τῆς πυρρίχης), ἣν πρῶτον, φασίν, ὠρχήσαντο

Φρύγες ἐπὶ Σαβαζίῳ Διονύσῳ, ὀνομασθεῖσαν κατὰ τὸν Ἀρριανὸν ἐπὶ μιᾷ τῶν ὁπαδῶν τῆς Κυβέλης νυμφῶν, ἣ ὄνομα ἦν Σίκινης.

38. Scholia in Aristophanis Vespas 9 and 12:

πρὸς τὸ κορυβαντιᾶς εἶπε τὸ Σαβάζιον.....Σαβάζιον δὲ τὸν Διόνυσον οἱ Θρᾶκες καλοῦσι, καὶ Σαβούς τοὺς ἱεροὺς αὐτῶν.

Μῆδός τις ἦ πρὸς τὸ Σαβάζιος εἶπε καὶ οὗτος τὸ Μῆδος ἢ ἄνευ τοῦ ἐχθρός κτλ.

39. Scholia in Aristophanes Aves 874:

καὶ φρυγίλῳ Σαβαζίῳ. παίζει πρὸς τὸ ὄνομα, ἐπεὶ οἱ Φρύγες Σαβάζιον τιμῶσι. τίς δὲ ἐστὶν οὗτος ὁ θεὸς ὁ Ἡρακλεώτης (Ἀμφίθεος) περὶ Ἡρακλείας ἐν τῷ β΄ φησὶν οὕτως, “φαίνεται γὰρ ἐξ ὧν εὐρίσκομεν συλλογισζόμενοι πολλαχόθεν ὅτι Διόνυσος καὶ Σαβάζιος εἷς ἐστι θεός, τυχεῖν δὲ τῆς προσηγορίας ταύτης παρὰ τὸν γινόμενον περὶ αὐτοῦ θειασμόν. τὸ γὰρ εὐάζειν οἱ βάρβαροι σαβάζειν φασίν, ὅθεν καὶ τῶν Ἑλλήνων τινὲς ἀκολουθοῦντες τὸν εὐασμόν σαβασμόν λέγουσιν.”

ἄλλως, παίζει πρὸς τὸ ὄνομα, ἐπεὶ Φρύγες τὸ εὐάζειν σαβάζειν φασὶ καὶ ἐκ τούτου Σαβάζιον τὸν Διόνυσον λέγουσι. σάβους δὲ ἔλεγον καὶ τοὺς ἀφιερωμένους αὐτῷ τόπους καὶ τοὺς βάρχους τοῦ θεοῦ.

ἄλλως, ἐπεὶ Φρυγῶν ὁ θεός. καὶ ἐν Ὡραις “τὸν Φρύγα, τὸν αὐλητῆρα, τὸν Σαβάζιον.”

40. Scholia in Aristophanis Lysistratam 388:

Σαβάζιοι, οἱ ὀργιασμοὶ τοῦ Σαβαζίου, ὃν οἱ μὲν τὸν αὐτὸν τῷ Διονύσῳ ὑπειλήφασιν. τυχεῖν δὲ τῆς προσηγορίας ταύτης διὰ τὸν γινόμενον περὶ αὐτὸν εὐασμόν. τὸ γὰρ εὐάζειν οἱ βάρβαροι σαβάζειν ἔλεγον. ὅτι δὲ εἷς ἐστὶν ὁ θεός Σαβάζιος καὶ Διόνυσος πολλοὶ μαρτυροῦσι κωμικοί.

TESTIMONIA ANTIQUA DUBIA

Here I list two passages which are frequently cited as providing evidence about Sabazius, but not, to my way of thinking, entirely convincingly. I confess, however, that my doubts go against the majority opinion, especially in the cases of the first passage, which has been connected with Sabazius at least from the time of Strabo (cf. *supra* no. 11).

D1. Demosthenes, *De Corona* 259-60, trying to defame Aeschines:

άνηρ δὲ γενόμενος τῇ μητρὶ τελοῦσθαι τὰς βίβλους ἀνεγίγνωσκες καὶ τᾷλλα συνεσκευωροῦ, τὴν μὲν νύκτα νεβρίζων καὶ κρατηρίζων καὶ καθαίρων τοὺς τελουμένους καὶ ἀπομάττων τῷ πηλῷ καὶ τοῖς πιτύροις, καὶ ἀνιστὰς ἀπὸ τοῦ καθαρμοῦ κελεύων λέγειν “ἔφυγον κακόν, εὖρον ἄμεινον,” ἐπὶ τῷ μηδένᾳ πώποτε τηλικούτ’ ὀλολύξαι σεμνυνόμενος (καὶ ἔγωγε νομίζω. μὴ γὰρ οἶεσθ’ αὐτὸν φθέγγεσθαι μὲν οὕτω μέγα, ὀλολύζειν δ’ οὐχ ὑπέρλαμπρον), ἐν δὲ ταῖς ἡμέραις τοὺς καλοὺς θιάσους ἄγων διὰ τῶν ὁδῶν, τοὺς ἐστεφανωμένους τῷ μαράθῳ καὶ τῇ λεύκῃ, τοὺς ὄφεις τοὺς παρείας θλίβων καὶ ὑπὲρ τῆς κεφαλῆς αἰώρων, καὶ βοῶν “εὐοῖ σαβοῖ,” καὶ ἐπορχούμενος “ὕψις ἄττης ἄττης ὕψις,” ἔξαρχος καὶ προηγεμῶν καὶ κιττοφόρος καὶ λικνοφόρος καὶ τοιαῦθ’ ὑπὸ τῶν γραδίων προσαγορευόμενος, μισθὸν λαμβάνων τούτων ἔνθρυπτα καὶ στρεπτοὺς καὶ νεήλατα, ἐφ’ οἷς τίς οὐκ ἂν ὥς ἀληθῶς αὐτὸν εὐδαιμονίσειε καὶ τὴν αὐτοῦ τύχην;

D2. Plutarch, *Symposium* 4, 6, 2:

οἶμαι δὲ καὶ τὴν τῶν Σαββάτων ἑορτὴν μὴ παντάπασιν ἀπροσδιόνυσον εἶναι. Σάββους γὰρ καὶ νῦν ἔτι πολλοὶ τοὺς Βάκχους καλοῦσι καὶ ταύτην ἀφιαῖσι τὴν φωνὴν ὅταν ὀργιάζωσι τῷ θεῷ.

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- 82. Drawing after Bonner Jahrbücher 23, 1856.
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- 84. Photo after Nilsson, *Geschichte der griechischen Religion*.
- 85. Drawings after Garcia y Bellido, *Les Religions orientales dans l'Espagne romaine*.
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- D3. Photo after Picard, *RA*, 1961.

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ΕΝΟΙΤΟ

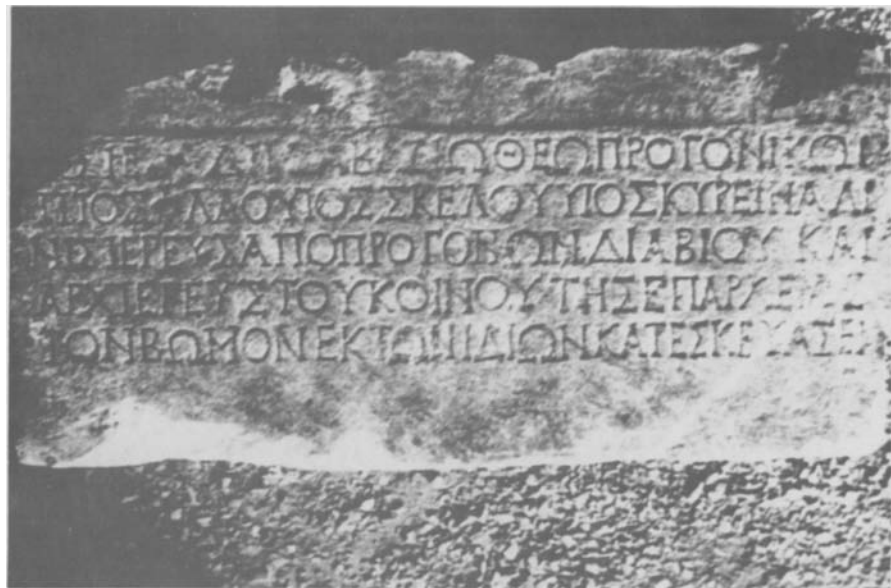
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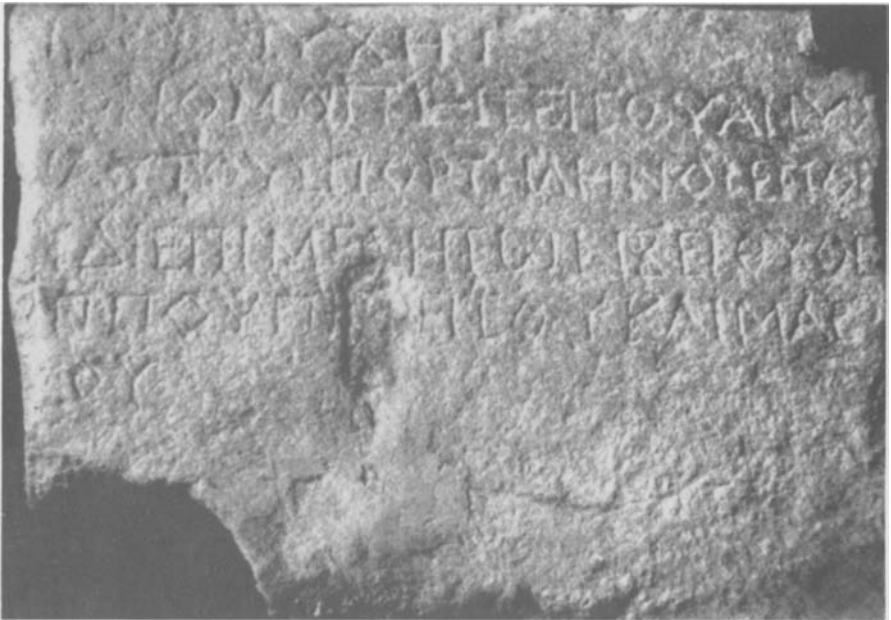
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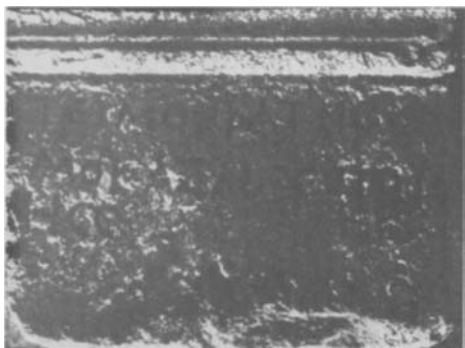


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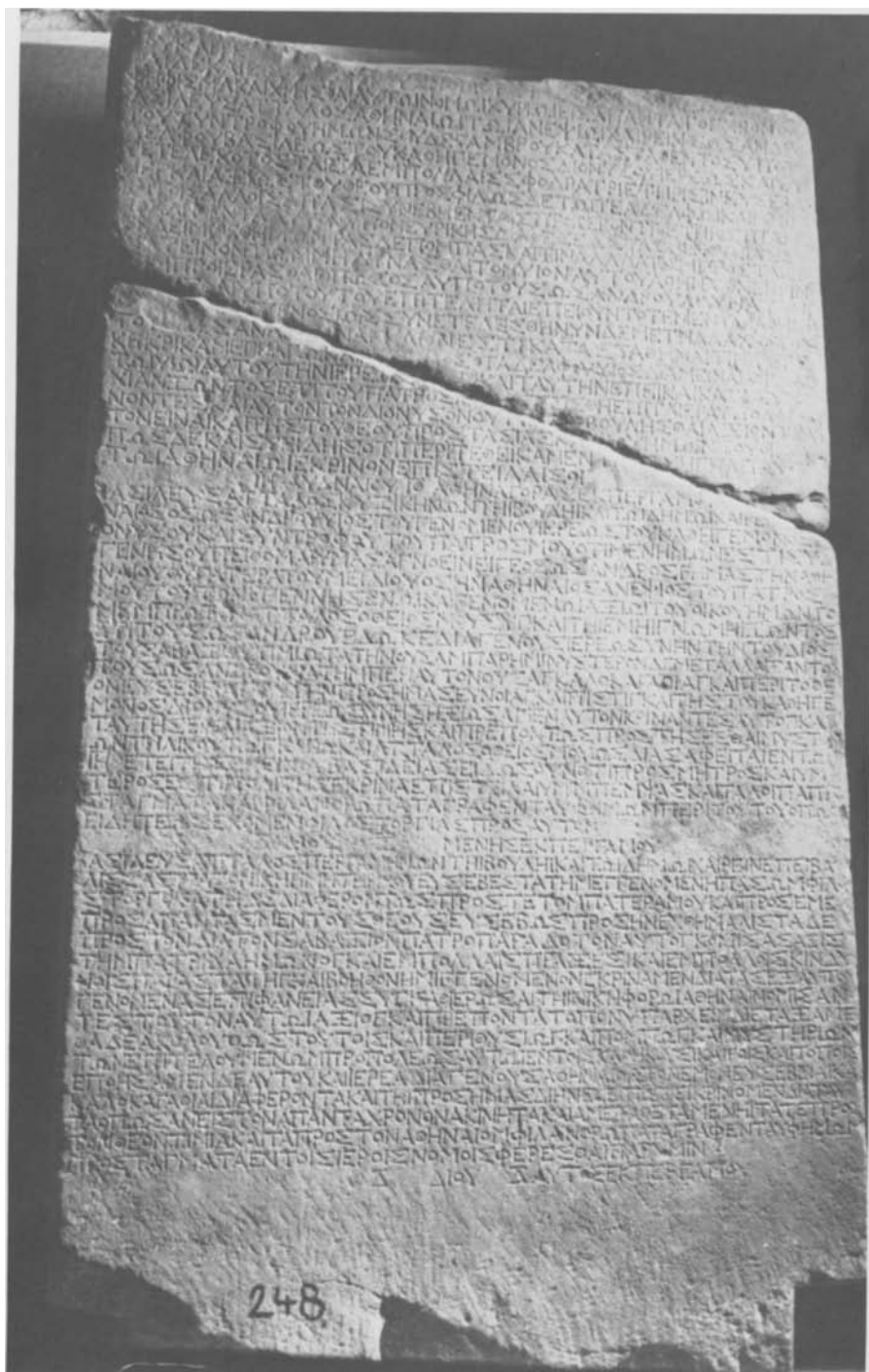
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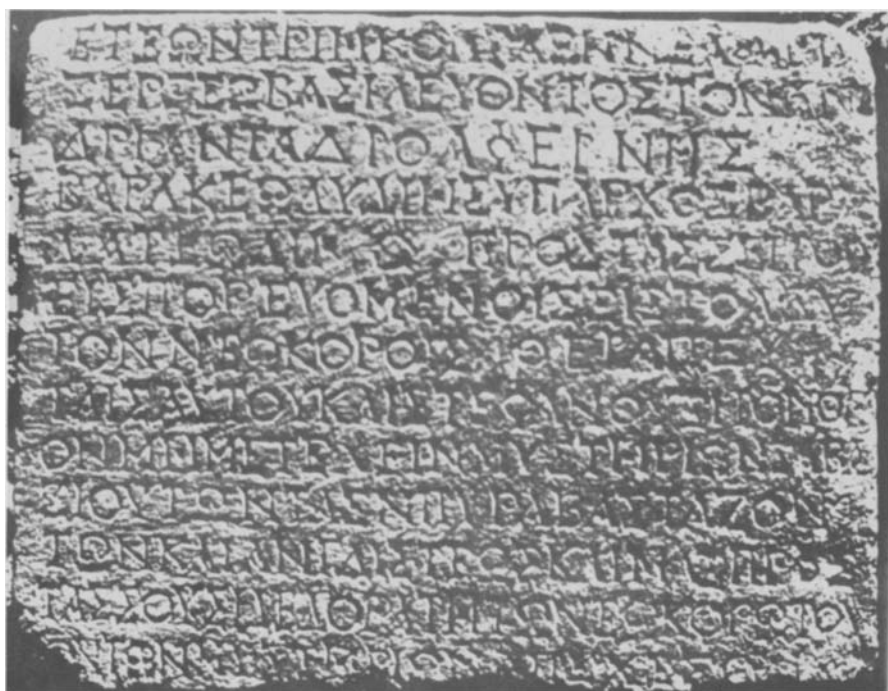


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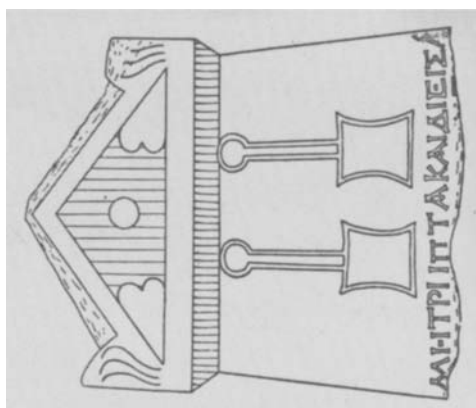
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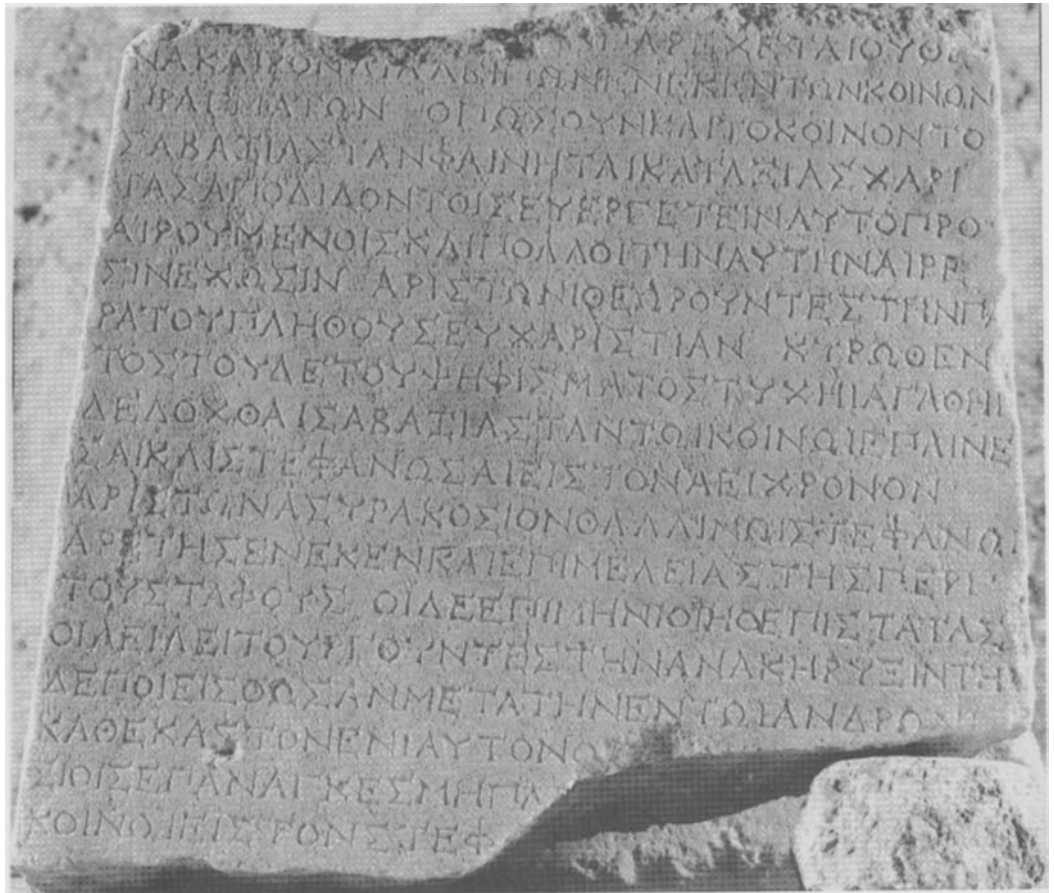




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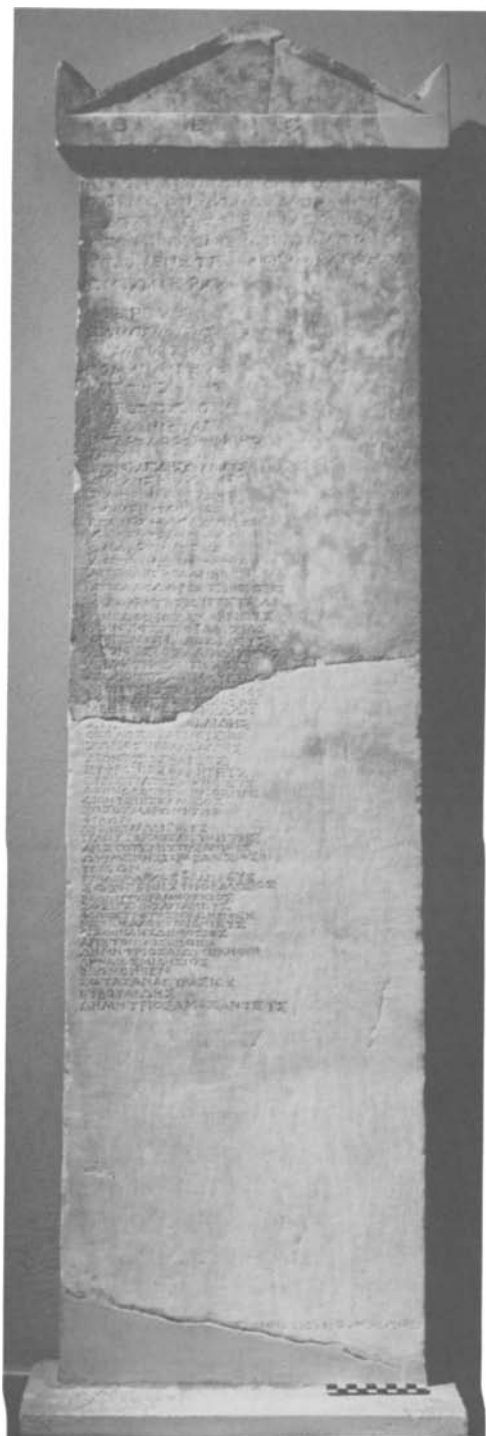
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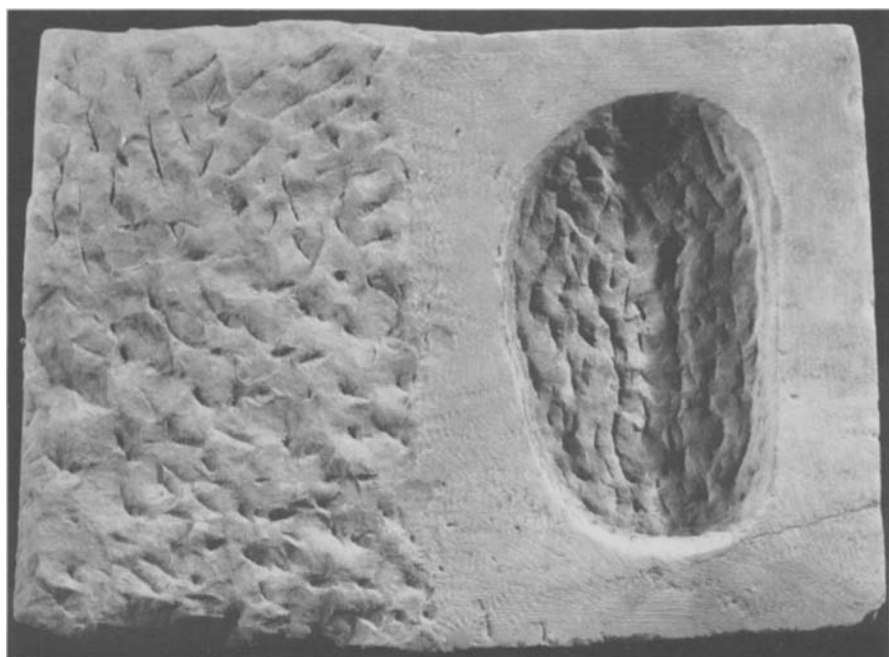


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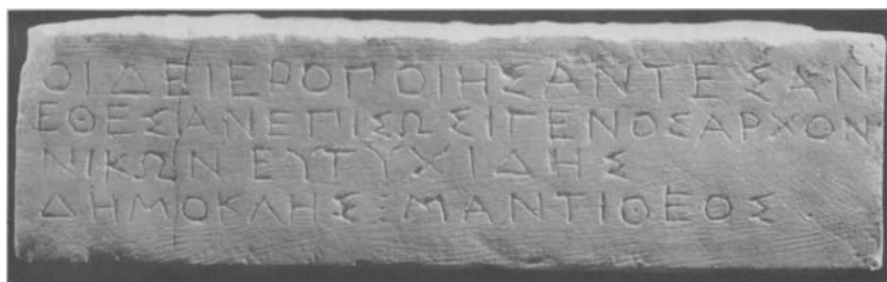


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74



76

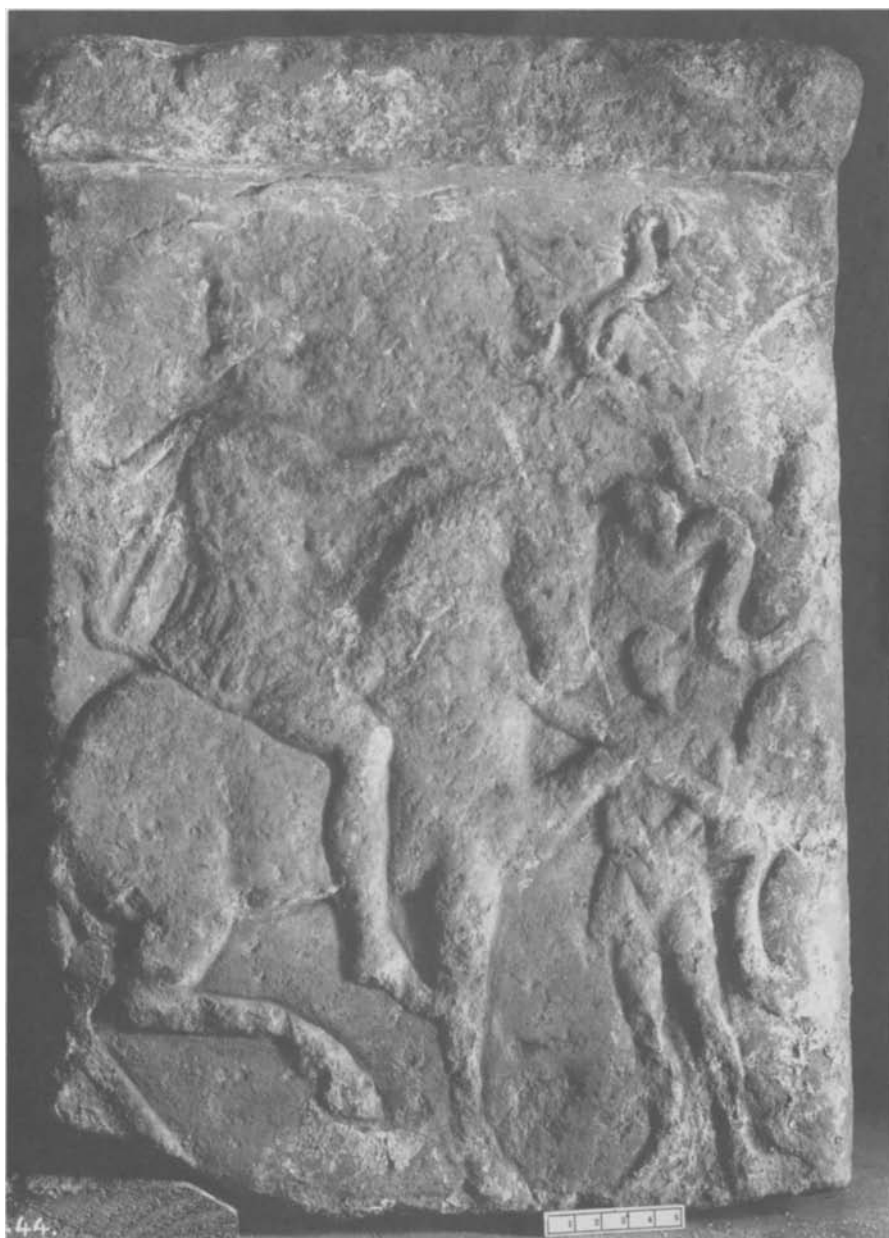


77a



77b







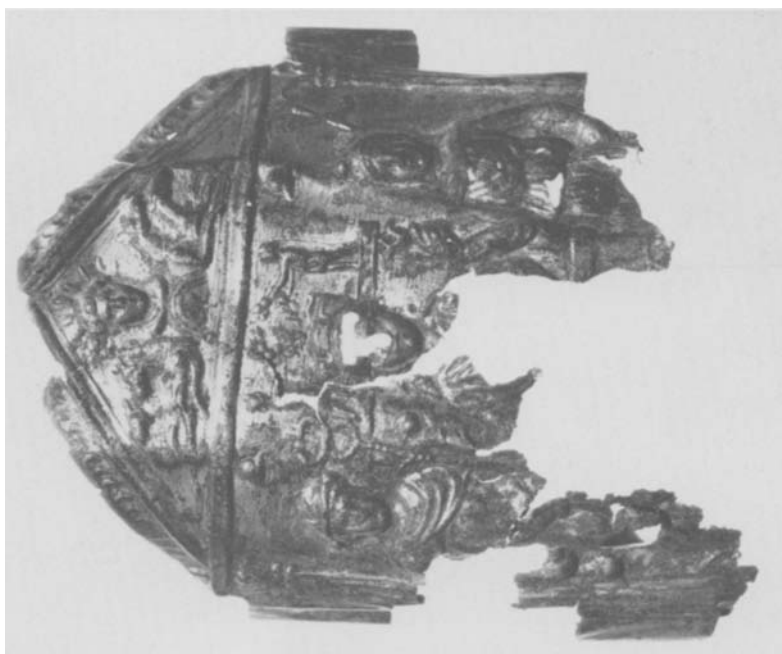
80



79a



82



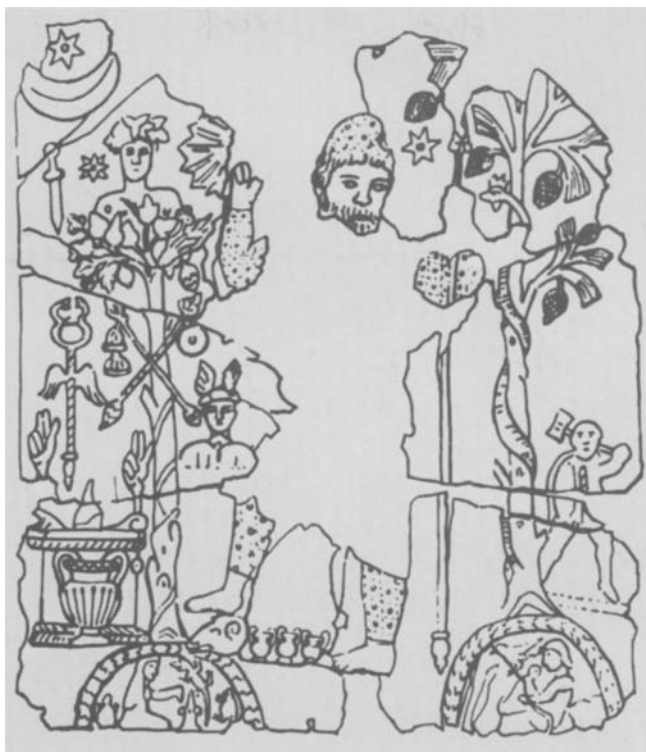
81



84



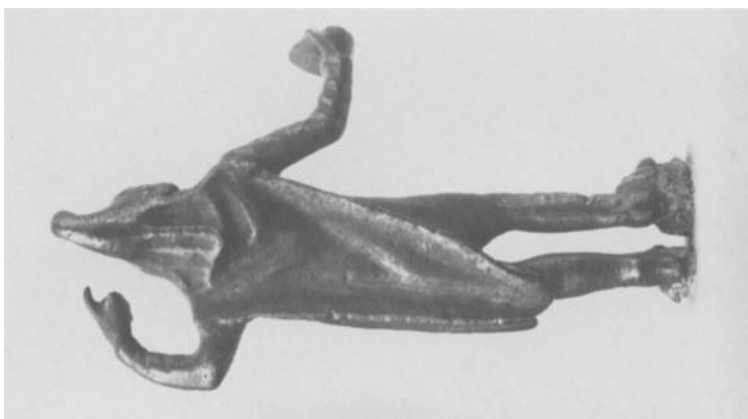
83



85a



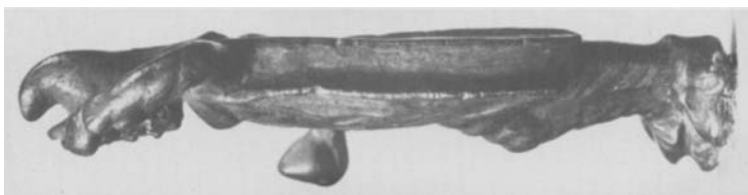
85b



86d



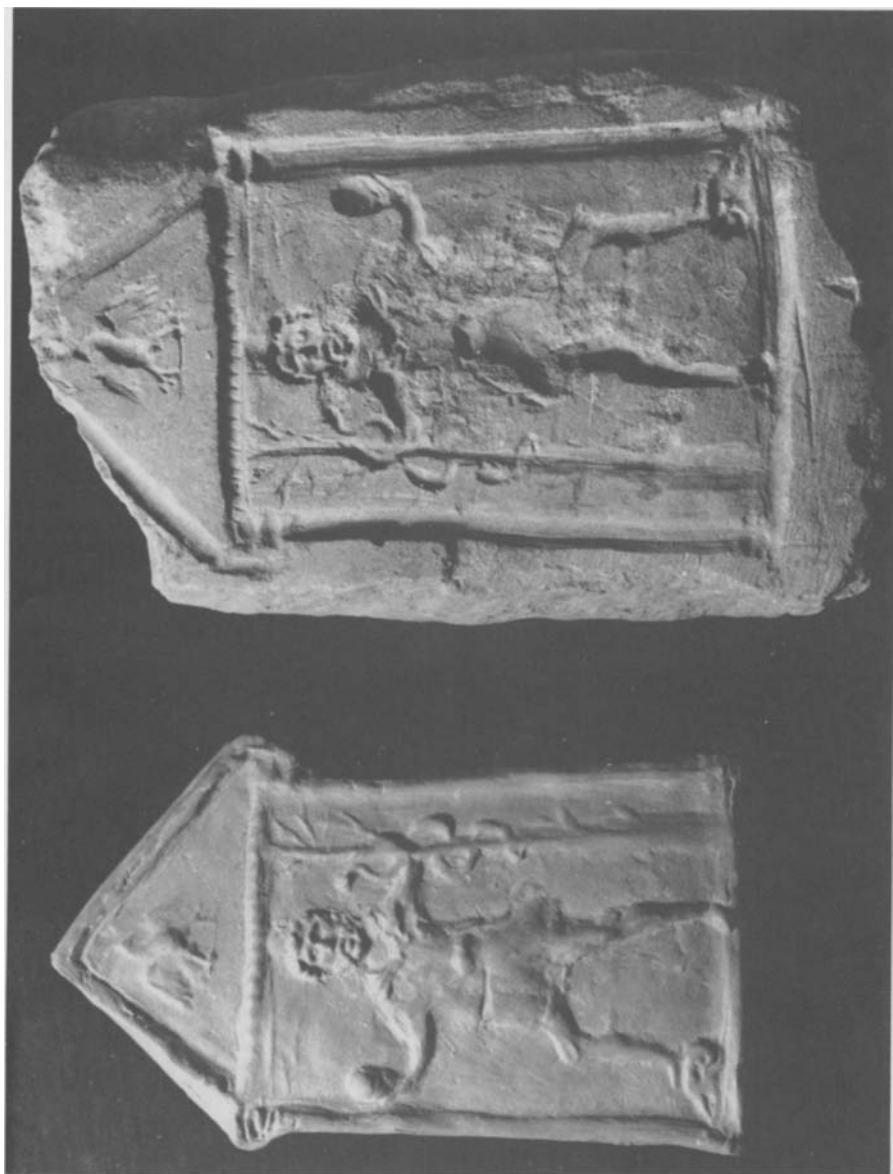
86c

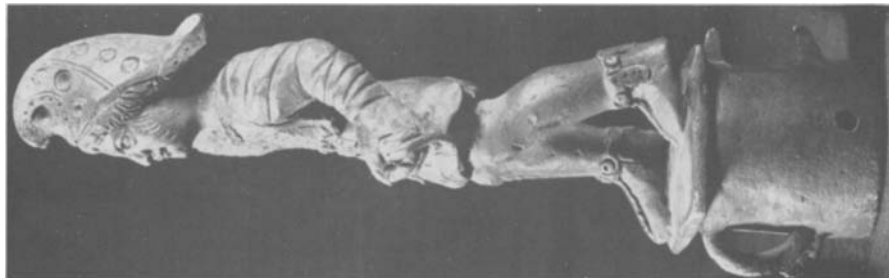


86b



86a





88d



88c



88b



88a





D3



D2



CORPUS CULTUS IOVIS SABAZII
(CCIS), II THE OTHER MONUMENTS

0 100 200 300 400 500 km